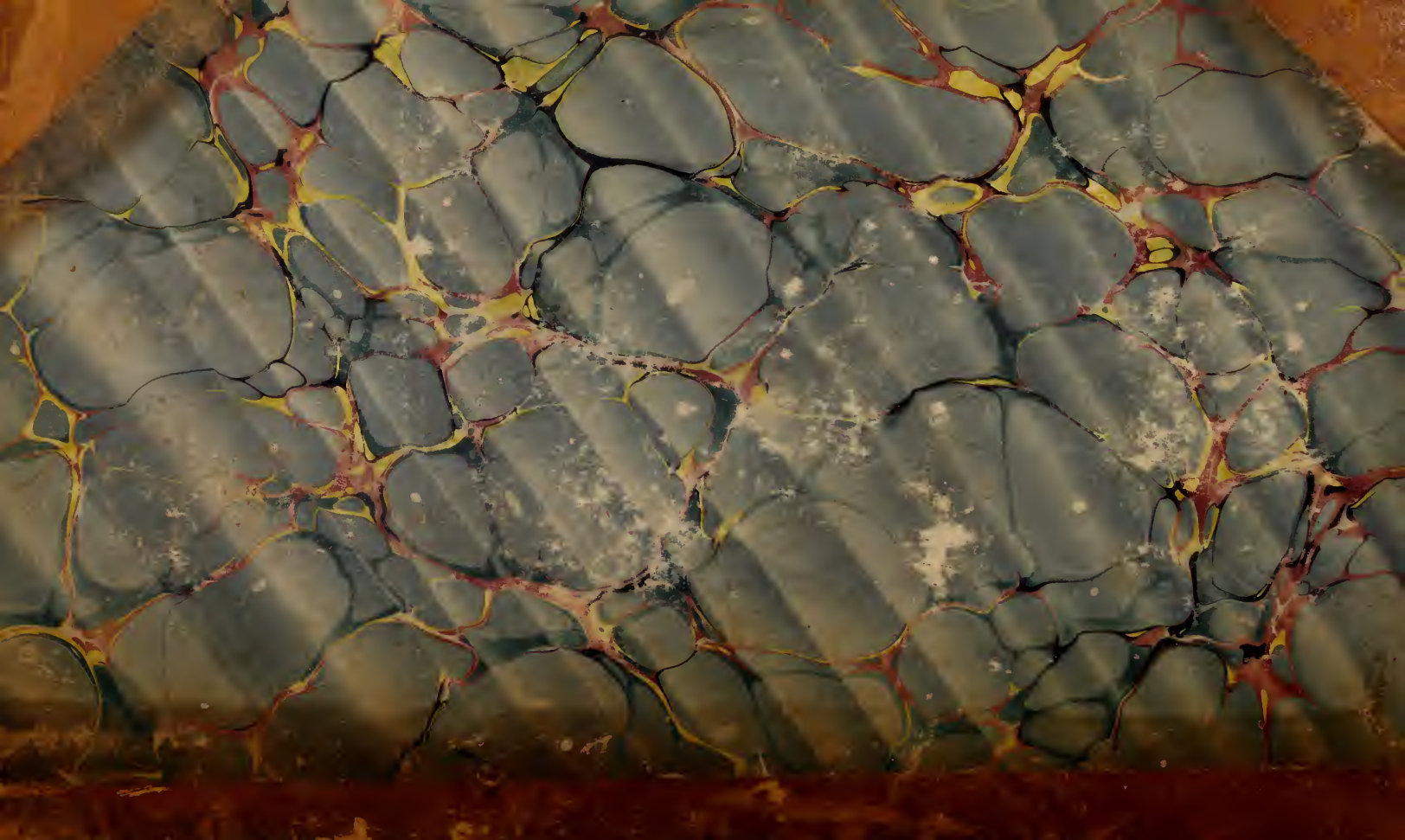

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THE

FOREIGN MISSIONARY CHRONICLE.

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Board of Foreign Missions.

LETTER OF THE REV. JOSEPH OWEN: APRIL 19, 1847.

The Mission College at Allahabad.

The transfer of the government English College at Allahabad to the care of the Mission of the Board at that city, has been already mentioned to our readers. It is known now as the Mission College, and is under the charge of the Rev. Joseph Owen, assisted by the Rev. John Wray, and to some extent by the other brethren. Much solicitude was felt concerning the results of the change in the character as well as the direction of this Institution. It was feared that the introduction of Christianity into its studies and influences would banish most of the students, who are chiefly Mohammedans and Hindus. Mr. Owen's letter shows what has been the progress of the College, for the first six months after its transfer to the Mission. Our readers will find in this history abundant reason for thanksgiving, and also for prayer to God on behalf of this important seminary.'

. . . . I will now give you a short sketch of our proceedings since the 21st of last October, when I wrote to you on this subject. I think I mentioned then how great the opposition against us in the city was. We were obliged to proceed with great caution, yet with decision. Our firm resolution was that this must be a Christian institution, that the Bible must be taught and liberty given us to explain its doctrines, otherwise we would have nothing to do with it. Some good friends advised us to bring it in the very first day, in fact, to commence with them at once exactly as we intended to go on. But we thought it our duty to adapt our proceedings to the peculiar circumstances. Here was a seminary in which opposition to the Bible had long been virtually fostered. Our position was far more difficult than if the pupils had been brought to us rude from the city. Had the Bible been brought at once and placed in their hands, the whole would probably have left. Yet the Bible was introduced the very first day, and though not read by the city lads, it was heard. Our orphan boys were brought in, and they went on reading the Scriptures as usual, while the others sat and listened. In a few days however the Bible was given to a class of city lads to read, *at their own request.* They had requested to read Milton's Paradise Lost, and, after reading it a few days, discovered they could not understand it properly without the Bible, and asked me to read it with them. The Scriptures were gradually introduced into the other classes as they would hear them.

On the 10th of December we had a public examination in the presence of several friends of the college, ladies and gentlemen, and they were delighted to hear all the classes reading the Bible, except the youngest, who, not being able to read it with advantage, had made a beginning in the First Catechism of the Board of Publication. The higher classes had also made a beginning in the Westminster Shorter Catechism with proofs and explanations, and I shall never forget the delight expressed in the countenance of an excellent Scotch gentleman we have here, when he heard these youth, a short time ago opposers of the Bible, now not only reading this precious book and giving the meaning of the portions they read, but also reciting from memory some of the first answers of the Catechism, explaining words and phrases both in English and Hindustani, and giving from memory the Scripture proofs. All present expressed themselves highly gratified. We had about a hundred youth present at the examination, although we began with fifty. An intelligent gentleman present, a member of the Church of England, thus remarked: "This is wonderful. They began with fifty, have met with continued opposition, had to struggle against all the prejudices created and cherished in the minds of these youth by the infidel policy of our government, have had no government patronage, have introduced the Bible into the classes, and yet have increased to a hundred—the work is of God!" The same gentleman immediately afterwards sent me a most kind letter, expressing his entire satisfaction with what had been done, and his trust and belief that God would prosper the work in our hands, and he has since subscribed liberally, with others, for the support of the College. I ought to mention that at the close of the examination

some pieces were spoken, previously selected and prepared, which gave much satisfaction; especially the speaking of Gray's Elegy gave so much pleasure, that it has since been asked for two or three times by friends visiting the college.

From December 10th to January 8th we had a vacation. At the re-opening we had fifty present, although in the midst of the mela season. While the mela lasted we had about the same attendance we began with, with a little increase towards the last. We continued our regular recitations daily, without any regard to that festival, though frequently besieged by the students with requests for holy-day. We would have been glad to be at the mela for preaching more than we were, but as the object of all our labours is to break up the mela and every other idolatrous thing, we thought we could best accomplish our object by remaining at our proper post. Our non-observance of the Hindu and Mohammedan holy-days has of course been to our temporary disadvantage as to numbers; several have left and several have been deterred from coming in consequence. The government gave them all these days, and when we entered the rooms there was a list of all the holy-days marked out in tabular form, pasted on a board and hung against the wall. To this table we were at once referred on the arrival of the first holy-day after we had taken possession, the example of our enlightened government was pleaded against us, and what could we say? The answer was, we *compel* none of you to come, we shall be present and happy to instruct any who may wish to come. Not one came the first day. When the next festival came, for they are constantly coming, the government gave about one-third of the year to them, we were again directed to the said table, but we answered as before. Two or three were present. On the arrival of the next, the same arguments were urged, but with more vehemence than ever. The calm reply was, we are Christians, we do not *compel* you to observe our sacred days, why should you wish to compel us to observe yours? We allow you to follow your consciences, you should allow us to follow ours. We think you are wrong in observing these days, we advise you to attend to your studies, still we lay no compulsion on you. Thus we had peacefully to fight our way through this difficulty, and still it works against us to some extent.

Some two months ago, on the eve of a great holy-day, when we were greatly persecuted with entreaties to close our operations during the next day, and I was followed half way home by a clamorous crowd of about fifty or sixty, I gave permission to them all to be absent if they wished, but promised that those present should see a splendid *tamasha*, (show.) They all went off with a loud salam, and the next morning we had about sixty, when I showed them the solar microscope magnifying a variety of small objects, which filled them with wonder and delight. This succeeded so well that I have done something of the kind ever since, so that they have now learned to expect a *tamasha* every holy-day. Hitherto I have not been at a loss for variety, the magnet, the prism, the convex and concave mirrors, and the electrical machine have entertained them abundantly. With the latter they are astonished beyond measure, and their only name for it is *bijli*, (lightning.) You would laugh to see them electrified, and to hear them describe to each other in their own way the sensation that has passed through their elbows and breast. One shock usually satisfies them. I had, however, an old faqir the other day who volunteered to take a second, and in my anxiety to do him justice I so disturbed his equilibrium that he broke a handsome Leyden jar that Prof. Henry had very kindly sent me with the electrical machine. Some of the young fellows, who wish to observe the holy-days and to see the experiments too, beg and entreat to have the *tamasha* on other days, and the young brahmans of the straiter sect are by no means pleased with the operations performed on their festivals by the philosophical apparatus.

Some two months ago a few tried to get up a difficulty about reading the Scriptures. I observed it in the younger classes, but went on explaining and trying to make every thing as interesting as possible. They who, when I first went among them, were so shy and suspicious of every thing I attempted to do or say, at length became ready to assent to almost every request. Nothing could be more pleasant than to meet their smiling faces every day on entering their different class-rooms. But there was the reading of the Scriptures which they did not seem altogether to like. One day a young brahman, when reading the New Testament, said, "Sir, the boys do not wish to read this book." "Very good," I said, "if *you* do not wish to read it, you need not." "Oh," said he, "*I* like to read it, the *others* do not wish it." "Who does not wish it?" "This boy," said he, pointing to the next. "Very well, my boy, then close your book." He replied, "*I* never said so, *others* don't wish to read." "Who are they?" Another, and another were pointed out, but each threw the charge from himself, until all declared that they were ready to read the Bible, and this was the end of the difficulty with that class. The next day in another class the same difficulty was started. Permission was given to all who did not wish to read the New Testament to retire to the adjoining room, when seven rose and went. I sent a monitor to teach them arithme-

tic, while I read with the boys that remained. Those remaining tried to shame the others. The door of the room, where they were, remained open. I made the explanation of the verses read as interesting as possible, and by and by one rose and came and sat down in the class, then another. The following day, when I went in, I made the same offer, that those who did not wish to read the Bible might go to the next room. No one moved, and I repeated the proposal. They said, "We *all* wish to read it." "Is this the desire of every one?" "Yes." "Then I call you all to witness that I have not *compelled* one of you, and now, never do you say to your parents or friends in the city that Mr. Owen has forced you to read the Bible." They replied, "You have been very kind, sir. You are very kind in coming so to explain it to us, and we would be very ungrateful if we should not wish to read it with you,—you have not forced us." All this took place in the Primary or School Department. The next day in the College Department I remarked that I had heard of an unwillingness in the Institution to read the Scriptures, and wished to know whether such a thing existed. They professed to be much astonished at such a report, although some of the young rogues of the Freshman Class had probably been engaged in promoting the opposition already referred to. However, as they all declared not only their willingness, but also their *great pleasure* in reading the Bible with me, I took them at their word, and we have had no opposition since.

I spend an hour daily with all in the College Department, eight Sophomores and fourteen Freshmen, in the reading and exposition of the oracles of God, and I have not a more delightful hour in the whole twenty-four. We proceed thus: I call on some one to repeat what he can remember of the preceding day's lesson from the Old Testament, (at present Genesis,) with the explanations given; then we proceed to a new chapter which they read, two verses in turn, after which we go over it carefully, calling attention to the most important parts, showing the connexion between the different parts of the history, keeping prominently in view the great fact that this is the inspired history of God's church, and in connexion with this, explaining the nature of the church, pointing out the doctrines, the types of the Messiah, and prophecies respecting him, and making such practical remarks as the portion read may suggest. After this is done we turn to the New Testament, and after some one has given an account of the preceding day's lesson from it, we proceed with a small portion on a plan similar to the one used with the Old Testament, varying the instruction as the subject may require. We are at present reading the Gospels in harmony. On Saturdays, instead of reading the Scriptures, they spend an hour or more in reciting two or three answers from the Westminster Shorter Catechism, with proofs. In this way I hope precious seed is finding soil where it shall yet germinate and yield an increase to the glory of God's grace.

The truth has already begun to work. Sometimes we have most interesting conversations on some of the doctrines brought into view by the Scripture read, of which I could not repeat to you the tenth part. Exclamations like the following have been made, with all appearance of sincerity, and with marked feeling: "Oh, is this book indeed true! Is the soul really to live forever, and is its condition to be fixed, without any possibility of change, after leaving this world? Then I am in great fear; my Shastres never told me any such thing. Is the soul hereafter to have no transmigration, *must* it be unchangeably fixed either in heaven or in hell? I am not fit to go to heaven; if I should die now I must go to hell; I am in great fear. O must the punishment of hell be *forever?* that is awful. What shall I do to be saved?" This last was said to me one day by a young brahman, with tears in his eyes, after we had been reading the Bible. He came home with me, I conversed and prayed with him, he has frequently been to me for private conversation and prayer since that time, attends church regularly, attends also, I hope, to secret prayer, reads the Scriptures with attention, has read Baxter's Call, is now reading Doddridge's Rise and Progress, and will, I trust, in God's own good time be led to make a public profession of attachment to the Saviour. The struggle in his mind between duty to Christ and attachment to his friends is very strong. They expect that he will become a Christian, and are much alarmed. One matter they have tried to arrange with him in anticipation of that event, that if he will not eat with the Christians, or never tell his friends that he has done so, they will not cut him off from their society. His reply was, "But if I do eat with the Christians, I must not tell you what is false, for Jesus Christ will not allow me to tell lies." This is his own language, as he reported the conversation to me. I at once pointed him to the first step of a Christian profession, when it would be necessary for him to eat with Christians,—the Lord's Supper. The great point I urge upon him is duty to Christ, not separation from his friends, unless this be necessary. If they will allow him to live among them after he becomes a Christian, and he can be a consistent Christian while doing so, so much the better. But they would no doubt cast him out, and of this he is aware. The struggle between brahmanical pride and attachment to friends on one side, and conscience on the other,

is strong. A great sensation would no doubt be produced by his baptism, both in the college and the native community generally; and it is most desirable that he should well consider such a step before taking it, for it will bring him into circumstances that will try his soul. Such an event would no doubt greatly disperse our pupils for a time, though I trust He who has so graciously, wonderfully given them to us will still continue them under our instructions eventually. This youth is gifted with an excellent intellect, speaks and writes English very well, has a clear, logical mind, and a great fondness for mathematics. In demonstrating the propositions of Euclid he is as independent of the book as any boy I ever saw, always showing that he thoroughly understands them, and sometimes suggesting a method of his own. His present plan is to become a student in the Medical College at Calcutta, after passing through the course of studies here. Perhaps God has a still higher calling for him than this. I tremble sometimes, lest, after all, our hopes in regard to him should be disappointed. It is right, however, that his case, though not so decided as we could wish, should be mentioned to you, to show you that God is with us, and to invite you to earnest prayer in our behalf.

I may here also mention another case to show that God is working here. Some time ago a youth about thirteen or fourteen years old, a member of the Freshman Class, told his old grandfather, with whom he was residing, that he heard the Bible explained in such a way that he wished to become a Christian. "Then," said the old man, "you shall go to Mr. Owen no more," and he has never been allowed to come since. Indeed he was carefully watched for some time lest he should venture to come. My heart yearned for the dear little fellow, and I went to try to argue the case with the old man, but was driven away from the house by a volley of abuse. So we must wait patiently for God's time to give us access to this soul. If he is indeed one of the elect, the decree concerning him shall never be frustrated. "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Last Monday morning, the 12th instant, after reading the Scriptures, as usual, with the two higher classes, I remarked on the importance of always joining prayer with the reading and study of the Bible, stating that it was quite impossible to understand God's Word without God's assistance, and after thus preparing their minds for the new proposition, one that I had not ventured to make to them before, I proposed that we should have prayer, if they had no objection. Three or four spoke at once, and said they had none. Then I gave permission to those, not desiring it, to retire into the next room during the service, stating that this was an act of Christian worship in which I had no power to compel them to join, unless they chose to do so. No one moved, and I repeated the permission given. All remained in their seats, thus expressing their readiness to be present during worship. I requested them to stand up during prayer, and, when I rose to pray, every one stood up with perfect stillness. Afterwards one of the young men, who had probably never heard a Christian prayer before, came and asked for a copy of what he had just heard for his *own use*. This of course I was unable to give him, and he seemed quite surprised to hear that it was extempore. "Then how did you pray it?" said he. I said, "From my heart." This he was unable to understand, but seemed desirous of knowing more on the subject. He has several times expressed feeling during the reading and exposition of the Scriptures, and my heart's desire and prayer is that God will yet teach him to pray. After prayer had thus been introduced among them, some, who had attended church and heard singing, wished that we might have singing also, so I promised them that they should have it the next morning. I got several copies of the General Assembly's former collection of Hymns, now lying out of use, since the introduction into the church of the last collection, distributed them, and requested that *all* would try to sing, as this was the only way of learning. So we began, and they all seemed greatly pleased. All, except a strict Mohammedan, joined in trying, and, as I am not much of a singer, the strange variety of noises sometimes almost puts me out. But they do it all with great respect and sobriety, and some express a great desire to learn the art of singing well. The Hindus generally are such bad musicians, so monotonous and without taste in all their performances, whether instrumental or vocal, that the desire expressed by these youth to learn the science of music is rather remarkable.

Thus you see our institution continues in existence, although greatly opposed from without. Several, who were pupils when it was connected with the government, are not satisfied merely with leaving it themselves, they use all their influence to keep others away. Many parents seem almost panic stricken at the mention of sending their children to us. . . . Mohammedans and Brahmans, especially the Pryagwals, (the brahmans who claim possession of Allahabad and of the bathing place at the junction of the Ganges and Jumna,) all set themselves and take counsel against the Mission College. "Associate yourselves, O ye people, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together and it shall come to nought ·

speak the word, and it shall not stand: for *God is with us.*"

In spite of vigorous and continued opposition, our number has been gradually increasing. I mentioned that we had 100 at the examination in December. At the end of each month we make out a corrected register, striking off the names of all who have not attended during the preceding month. Our last corrected register gives us upwards of 150 in actual attendance. It must not be supposed, however, that all of these are really present each day. From sickness, and various other causes, we scarcely ever have more than three-fourths present at one time of those in actual attendance, and I believe that this is the experience of our missionary brethren in Calcutta and elsewhere.

Perhaps you would like to see a specimen of the examination papers we had last December. Those in the College Department had a private examination of three days previous to the public exhibition, and I send you a specimen of each of the papers. They had no knowledge as to the questions to be given them before these papers were placed in their hands, and in order to render this matter certain I had only a part of each question printed, leaving out the geometrical diagrams entirely, filling out each paper to be used with a pen, lest they might get from the printing office into the hands of any. Each student was supplied with a copy of the questions, and with pen, ink, and paper, and allowed three or four hours to work out what he could, during which time all communication between them was prohibited. The Hebrew examination was only for Paul, George, Jonas, William Ward, and Edwin, who had studied Hebrew with me privately.

On the first of the month we moved into the large building near us, of which I before gave you an account. Here we have more room for carrying on our operations. The building has fourteen rooms. Brother Wray's family reside in one part, and in the other we have a library room, and recitation and study rooms for those in the College Department. In another smaller building, attached to this, we have the lower classes. On many accounts it would be desirable to have all under the same roof; but this cannot be done at present. Should we eventually obtain full possession of these buildings we might make such alterations as are needed, and by the time we do get them, our plans will have become more mature than they can be at present. Government's allowing us the use of them, and of the furniture and library, is certainly a great favour. At the suggestion of a friend, I wrote to the Lieutenant-Governor the other day, giving him an account of our success, and asking him to become Patron of our College. He replied very kindly, and freely gave his consent. Several of the gentlemen here have become trustees. Of course they will not interfere with our regulations, but will visit the institution from time to time, attend the examinations, award prizes, give us their counsel, and in various ways show themselves interested in its prosperity. Such an arrangement will have a good effect with the natives, who look much to names, and in fact with Europeans too.

The library is a very valuable one. I do not know exactly the number of volumes, but we will have a catalogue made out and sent to you. It ought to be enlarged, and if the people at home could learn, by means of a catalogue, what books we have, those who wish to contribute to its enlargement would know what books to select so as not to give us duplicates. I trust that this library, though made over to us by the government as a temporary loan, will in the end be a present. It has some excellent works in the range of science, history, and English literature. I wish we had in it a full set of all the works published by our Board of Publication. Will not some friend, or a few friends conjointly, send us such a present? A set of the American Tract Society's publications would also be a valuable addition. Here are educated youth ready to read and understand these works, and, if placed on our shelves, they would no doubt draw the attention of some, and be read. And who can calculate the amount of good that these books, read here from year to year by the youth connected with our Institution, would be doing for India? Let some one or more in faith make the contribution, and in the day of judgment the joyful result will be known.

We need also some scholarships for youth of promising talents, who have not the means of supporting themselves. Several such there are here, but we are able to afford them very little aid from our funds. Some of the gentlemen at the station do something for the support of these youth, besides their regular contribution to the general funds of the college. If some friends at home would follow their example, and, besides their annual contribution to the general funds of the Board, establish a few scholarships for us, they would be conferring an inestimable benefit on this institution, and through it on the precious youth whose benefit we are seeking. These scholarships should be bestowed not simply as eleemosynary, but as rewards for merit, after a due period of probation as to diligence and behaviour, and a satisfactory examination of scholarship. And there should be some distinction in them, according to the merits of the different beneficiaries. Thus there would be an incentive to continued exertion even after getting on a foundation. It would be well to have some for the school and others for the College Department, the former

ranging, say from two to four rupees per mensem, [from one to two dollars a month] and the latter from five to ten or twelve, the highest to be given only to Seniors, or to resident graduates still continuing in connection with the institution. It is very desirable to hold out some inducement to our best scholars to remain in connection with the institution, pursuing their studies a year or two after passing through the regular course, and we hope to have theological classes that will need assistance from these scholarships. The course of study as at present marked out is eight years, four for the school and four for the college. A little more experience will probably lead us to add two more for the school, giving ten for the whole. We must have some plan at once, otherwise we cannot proceed with advantage. Experience gained in developing this plan will enable us to modify and improve it. Our printed pamphlet, which will be sent to you in a few days, will give you more particular information on this point.

I hope the churches will give us all needed encouragement to carry on this important institution. It should be sustained with a liberal hand. Our apparatus and library need enlargement, we need a museum of antiquities and natural history, which has yet to be begun, and we need scholarships, as I have already said. Before leaving this latter topic, let me suggest that individuals, or Sunday Schools, or churches, might establish scholarships, and give them names of their own choosing. Our annual reports would make known the incumbents from year to year. Money bestowed in this way would never be lost. The benefit conferred by it would not be confined to its first recipients. The mind brought into action by the Christian education thus bestowed would be extending influences in every direction, and the motions thus imparted would again be striking up others until God should come from on high, and restore life to the dead.

JOURNAL OF THE REV. JOHN E. FREEMAN.

Concluded from page 115.

December 12th. *Mirtol.*—We went into the village, which is small, where a number were gathered round a fire to warm their bodies, to whom we pressed the importance of having the soul warmed with the love of God. The people, though simple and unlearned, seemed to comprehend and appreciate the simple truth which we delivered to them. Evening.—We went to *Surajnagar*, a village of a thousand souls. We had an audience of one hundred, who listened till we became so chilled with the evening air, that we were obliged to part, which we did with reluctance. Our theme was the Sun of Righteousness sent to enlighten our souls, and direct us to the city of God. So much pleased were the people, that they invoked all blessings to attend us, and both the landholder and the religious teacher of the village requested that they might be allowed to send us presents of milk, etc., but as we were to march very early in the morning, we could not receive them, and could only thank them for their kind feelings toward us. They urged us to stay another day, and when they were informed that our tents had moved, and we could not, they drew from us the promise that we would call again when we came that way. We suppose that they were prompted to treat us thus from mere selfish feelings; but if so, still we hope they will not listen for naught.

13th. *Hodul.*—A city of near ten thousand. Preached at different places in the city in the morning. During the day several of the leading men called for books. As we spend the Sabbath here, we arranged for English worship, and sent a circular informing the English families of the same. . . . .

14th. Sabbath.—In the morning preached in the city; at 11 A. M., met in our tent, where I preached from 2 Cor. v. 1—6, and after service stated that we would be happy to meet the people in the evening if we had a place of worship. A gentleman kindly offered his house, and we agreed to meet at 6 P. M. When parting, one of the gentlemen said he would take up a collection for us, if we would name some object; we thanked him for his kind wishes, and said we would devote it to the work most in need at the time. They took up the collection, and paid over to Mr Wray $18 50, which was the more acceptable, as it was unexpected, and a grateful freewill offering. At 2 P. M. had Urdu worship with our servants. At 6 P. M. met again for English worship, when Mr. Wray preached from 2 Cor. v. 6—10. Our congregation, in number thirteen besides ourselves, enjoyed these privileges very much, and it was to them, and also to us, a feast of spiritual things. Few Sabbaths have we spent more happily. Some of the people are warm-hearted Christians, and are trying to do good among the heathen; we hope they will be able to do more. We advised them to hold a meeting on the Sabbath among themselves, and occasionally invite some minister to administer the ordinances to them; assisted them in procuring religious books for a circulating library, and left some books for them to give to the people. Some of the families, hearing that we were to spend the Sabbath here, came sixteen miles to hear the truth. We met strangers—we parted friends. How precious such a Sabbath, far away from the house of God.

15th. *Chata.*—Passed in our route *Kaosi*, a

city of about ten thousand. Chata is a small village, in which we preached, and gave away a few books.

16th. *Jait.*—A small village, entering which we found a wedding party seated, to whom we preached; they were willing to hear, but not willing to give up their old customs, and embrace the new way offered to them. The Rev. Mr. Phillips, a Baptist missionary, of Muttra, passed us, on his way to Delhi. We were able to have a few words with him, and regretted that they were so few. He has welcomed to the church four or five converts, two of whom were formerly Roman Catholics, and now they are valuable missionary assistants.

17th. *Muttra.*—Visited the mission residence—conversed with the native Christians—were desirous of going to the bazar school, in which there are forty boys, but could not.

We went into the city, of which we had a beautiful view from the top of a minaret. The city contains not far from 100,000. No where have we seen buildings of native make, exhibiting so much taste, and adorned with stone so elegantly carved; even Delhi presents no such houses. Some of them are four stories, and the whole front like one immense carved slab of freestone. The idol temples are of a superior order, but the interior we were not permitted to pollute with our eyes. We preached at three places, and gave strong meat, which the people thought good, though hard to digest.

18th. *Farrah.*—Preached in the village both morning and evening; met in the bazar a learned Brahman from Muttra, in a state of intoxication from *Bhang*, who desired to give us some trouble in the way of discussion. But in his creed truth and falsehood were one, we therefore left him to himself, while we addressed the people gathered to hear the dispute. The people are here mad upon their idols.

19th.—Twice in the village, where we had a goodly number, who gave such attention as to call forth our best efforts till our strength was exhausted.

20th.—At sunrise we passed the beautiful orphan asylum of the Episcopal Church Mission four miles from Agra; we were met with a hearty welcome from our dear Br. Wilson, and our old friends Messrs. Johnson and Way. Soon we were at home with the Frasers, from whom we had a cordial welcome. Though in a strange place, we were surrounded with many warm-hearted Christian friends, and with us are Messrs. Wilson, McAuley and Rankin, and their families. Of our delightful visit here—our refreshing communion and fellowship with the people of God—of our sadness at leaving our Agra friends, and especially our dear Br. Wilson, with whom we had lived for nearly eight years—of our delightful travel with the McAuleys for near two weeks, and our visit at Mynpoory, it is not needful that I should now write. We arrived at home on the 21st of January, just three months from our departure. We have travelled near nine hundred miles, have distributed a large number of Gospels and tracts, have been greatly blessed with listening audiences, and we will hope that our journey is not in vain. For our protection and preservation by the way, and safe return home, we would praise the Lord with our whole hearts, and say, "Hitherto hath the Lord helped us."

China: Amoy Mission.

JOURNAL OF THE REV. JOHN LLOYD.

Monday, November 9, 1846.—Yesterday our chapel was opened for religious services for the first time. The Rev. Alexander Stronach, of the London Missionary Society, preached on this occasion. The audience was not so noisy as we feared it would be. Many remained all the time. The room, however, was not filled. The chapel was formerly a Chinese store room. It is situated on one of the principal thoroughfares of the city, and on this account possesses some advantages for securing an audience.

Tuesday, Nov. 10.—Mr. Brown and I have made an arrangement, according to which we are to open the chapel every afternoon for religious services, he attending one day and I the next, and so on alternately. I went to-day. A goodly number of Chinese were present. I sat down, and they gathered around me. Attempted to impart some truth, and to tell them something about the Gospel. It was my first effort of the kind in our chapel. The audience seemed disposed to make merry. After distributing a few tracts, I came away, feeling somewhat discouraged. But we must not despise the day of small things.

Thursday, Nov. 12.—Went to the chapel, and had a good audience. The people were sober and attentive, and seemed to be interested in what I said. I find my stock of words very limited, and hence I soon get to the end of my discourse. I do not, however, confine myself to one single topic, and consequently I spend an hour or an hour and a half daily in imparting religious knowledge to those who have patience enough to listen to my stammering attempts to speak this hard language.

Friday, Nov. 13.—Received letters from the United States. One was from a former associate in this mission. He informed me of the low state of missionary feeling in the churches of my native land. Felt my spirits much depressed all day by this sad intelligence. Heard

to-day that another missionary had fallen. Mrs. Devan, of the Baptist Mission, in Canton, is no more. "Be ye also ready," is the profitable lesson to be learned from this sad event. Heard that the Rev. Messrs. P. and J., of the Siam Mission, under the care of the American Board, had arrived at Canton, with the intention of occupying some field in China. Heard also that the Rev. Mr. D. and two other missionaries had reached Hong Kong from the United States. These come from the Baptist churches; two of them are to labour in Canton, the other in Hong Kong. It is gratifying to know that the number of labourers is increasing in this vast and ripening harvest field.

Saturday, Nov. 14.—Had a pleasant time in the chapel. The people were attentive. One man sat near me all the time, and listened very attentively. I tried to tell them about Jesus, but fear that I was not well understood. Had considerable liberty of speech, though I went with a faint heart. God was better than my fears.

Monday, Nov. 16.—Went to the chapel. Had a large audience. Fear I did not communicate much truth. Was at a loss for words. One man was much disposed to do all the talking himself. He had a great many questions to ask about America. Found it difficult to keep him on the subject of religion.

Wednesday, Nov. 18.—A clear, beautiful day. Messrs. Pohlman and Brown have gone out into the villages to distribute tracts and talk to the people.

Friday, Nov. 20.—Went to the chapel as usual. Had a good audience, but fear that they did not understand much that I said. How dark the mind of this people is, and how vacant so far as all good and holy feelings are concerned! How feeble our efforts to instruct them! This hard language presents a formidable obstacle to our labours. I sometimes feel much discouraged as I look at these multitudes, and think of my inability to point them intelligibly to the great physician. But it is my duty to do what I can, and leave results with God.

Saturday, Nov. 21.—Messrs. Pohlman and Brown returned from their excursion among the villages. They had a pleasant time among the people. They visited about thirty villages, conversed with the people, and distributed tracts. They found many of the villages in one section of Amoy island at war with each other. The affair had assumed a serious aspect. The two parties had armed themselves with matchlocks, and a few skirmishes took place while the missionaries were in that region. In one or two instances, while they were addressing small audiences, slugs fell around them. These were not aimed at the missionaries, but at the Chinese, and were discharged from the matchlocks of the opposite party. Both parties treated the missionaries kindly, but would not be persuaded to lay down their arms and become reconciled to each other. Some old feud is the cause of the present outbreak. The two clans, Sim and Tan, are united against all the other clans. These village wars are not unfrequent in these parts of China. They seldom result in the loss of life. The parties make depredations upon each others' fields of rice and potatoes, and thus destroy the labours of a whole season. This is one of the serious evils connected with these local quarrels. Sometimes a prisoner is taken, and held in captivity until the other party pays down the sum demanded as a ransom. In these ways the hostile clans annoy one another, and waste each others' time and money. Went to the chapel. Had a noisy crowd. Mr. A. S. came in and addressed them. Afterwards I gave away a number of tracts. The people were clamorous for them.

Monday, Nov. 23.—Had a talkative company in the chapel. Spent the time in familiar conversation. Pursued this plan in order to familiarize my ear with Chinamen's ordinary mode of utterance. I find it difficult to understand many of the people when they speak in their ordinary rapid rate. It is very desirable to be able to understand the people, and this can best be attained by conversing with them. One man of respectable address remained with me nearly all the time.

Wednesday, Nov. 25.—This has been a rainy day, and in consequence of this but few were present in the chapel. These were from Ankhoe, and spoke a dialect differing somewhat from that spoken by the inhabitants of Amoy. I found it difficult to understand them. I attempted to communicate some truth to them.

Monday, Nov. 30.—Yesterday was the holy Sabbath. Went to the chapel an hour before the regular service begins. Several men gathered around me. One fat man made some inquiries about Jesus. In reply, I said something about his birth, life and death, and object in coming into the world. The fat man said that he could furnish from Chinese history an instance similar to that of Jesus, and he proceeded to tell of a person who was formerly born in China, who had no father, and whose object in coming into the world was to instruct men in virtue. Out of these remarks grew quite a spirited conversation among some of the more intelligent part of my audience. The fat man seemed disposed to contend for his gods. I told him, that the Bible taught a doctrine different from that for which he was arguing, and that unless we rejected idolatry, and believed in Christ, we could not be saved. While we were thus engaged, Mr. S. came in to preach. The audience was small.

It seems that a change has occurred among

the Mandarins of Amoy. The Hai-kong, or Lord Mayor, has been appointed to discharge the duties of his office in some other part of the empire, and another has been sent to take his place here. The new Hai-kong sent us his cards to-day, saying that he intends visiting us on the morrow.

Tuesday, Dec. 1st.—A wet, rainy day. The Hai-kong sent us word that he must defer his visit on account of the rain. Only three or four were present in the chapel. A large number of those who visit our chapel are from the regions around Amoy. Many of them cannot speak the pure Amoy dialect. This is a great obstacle in the way of the acquisition of this language by means of intercourse with the people. If all spake one dialect, without any variations, then one could get along much more pleasantly in his intercourse with the people.

Monday, Dec. 7.—Yesterday was the day of rest, but it brought no rest to the busy inhabitants of this heathen city. To-day the new Hai-hong visited us. He seems to be a grave, sober-minded man.

Tuesday, Dec. 8.—Some of the missionary brethren returned the visit of the Hai-hong. They were kindly received and entertained.

Wednesday, Dec. 9.—Went to the chapel. Sat down, scarcely knowing what to say to the people that were gathering around me, but God assisted me, and enabled me to address a very quiet and attentive audience for a considerable length of time. After which, I distributed tracts to those who could read. On the whole, this has been one of my most pleasant days at the chapel.

Friday, Dec. 11.—Had a noisy audience to-day. Enjoyed but little pleasure in talking to them. A slight headache increased my discomfort.

Monday, Dec. 14.—Yesterday I went to the chapel, and had a large audience. Several men of respectable address were present. Our audiences are generally composed of the lower and middle classes of society. The higher classes, for the most part, stand aloof. They seldom enter our places of worship. In China, as elsewhere, is confirmed that Scripture declaration, "to the poor the Gospel is preached."

Tuesday, Dec. 15.—Went to the chapel. While talking to a few men about God and his attributes, one man asked who Jesus was. This gave me an opportunity of presenting briefly the history of our Saviour. When I had finished, the man remarked that Jesus was a Sian. The Sian are imaginary beings, who, the Chinese suppose, have the power of making themselves visible or invisible at pleasure. They sometimes appear to men, in order to rescue them from some impending danger, or to lead them in virtue's ways. I told the man that Jesus was the Saviour of man, and not a Sian. While thus talking, a well-dressed man came, and the subject of opium was brought up. After talking a few minutes about this poisonous drug, and exhorting the people to abandon its use, I went to the desk to get some tracts which I had put in it when I first came; but lo! the tracts were all gone. I turned to the audience, and told them that the tracts intended for distribution among them were stolen while I was engaged in talking to them about forsaking their evil ways, and turning to the Gospel of Jesus. I again urged them to abandon their sinful practices. The well-dressed man remarked, that the people's hearts were very bad. The Chinese often admit that they are very wicked, but generally, the man who makes this admission is not disposed to include himself.

Wednesday, Dec. 16.—Mr. Brown, my colleague, has concluded to visit Canton, for the purpose of procuring medical advice about his eyes, which have been long feeble. He is to set out to-morrow, in a native vessel. Had a pleasant season in the chapel. The people were attentive.

Thursday, Dec. 17.—Mr. Brown left us to-day about noon, for Hong Kong. Went to the chapel. Did not enjoy the exercises much. The people did not seem inclined to listen attentively. The Chinese military officers have been engaged for a long time past in drilling the troops in this place, preparatory to a general review, to be held when the Viceroy visits Amoy. This high officer is expected down from Fuh-chou-fu in a few days. His presence will create considerable stir and excitement in the place. The Viceroy, or Chong tok, generally makes a visitation tour through the two provinces which he governs, once in every three years. He reviews troops, adjusts difficulties, and reports to the Emperor the state of the two provinces.

Friday, Dec. 18.—While taking my usual morning walk on Kolongsu, a Chinaman came to me, and requested me to go with him, and pacify a company of men who were quarreling about a game of cards. I went with the man, and talked awhile to the gamblers, exhorting them to burn their cards, and become reconciled to each other. They ceased brawling, and listened attentively while I was addressing them, but as soon as I left the house they became as noisy and quarrelsome as before. This company of Chinese have been living in some vacant houses on Kolongsu for some days, waiting the sailing of a French vessel, in which they intend going to the isle of Bourbon. Last year a ship load was taken to that island by a Frenchman. It was found a profitable speculation, and hence another ship load is about to be taken this year. These Chinamen are ex-

pected to become cultivators of the soil. A certain sum of money is advanced to them here, and they are to get a stated sum monthly after their arrival in Bourbon.

Made an excursion with Dr. Cumming to-day around the base of Mount Sain-thai-bu. We left Amoy in a boat, and after a pleasant sail of two or three hours reached the section of country which we intended to explore. Having landed, we ascended a small terraced hill, and found spread out below us a well cultivated region, which extended to the foot of the mountain. Several rural villages added to the beauty of the scene. One of the villages was entirely new. It contained about a dozen of houses, in different stages of completion. The buildings looked fresh and neat, and contrasted well with the old and dark coloured structures of the other villages. In passing through these villages, we left some tracts for those who could read. After a few minutes walk, we came to a small village with a battlemented tower, and a stone wall on the land side. These were fortifications. The Chinese in this region are often quarreling and fighting with each other, village against village, clan against clan. Hence they find it necessary to fortify their villages, in order to be able to repel the attacks of hostile parties.

We passed on up the narrow bay, which penetrates the land on the north-western base of Sain-thai-bu, till we came to a romantic gorge, which breaks through the hills at right angles with the bay. Our path lay alongside a silvery stream of water that was tumbling down this rocky passage. Opposite the mouth of the gorge, and on the other side of the bay, arose a chain of rugged barren hills. Little villages reposed at the base of these granite elevations, whenever they receded far enough from the water's edge to admit of building houses. But to return to the gorge. The hills which arose in rocky ramparts on each side of it, lost much of their ruggedness as they gradually sloped down to the shore of the bay. These slopes were terraced into little fields, which lay on the hill sides one above the other, like a flight of giant steps. Farmers were seen perched up on these airy plats of ground, either gathering the ripened crop, or preparing the soil for a new one. Their laugh rang merrily among these rugged heights. We left this part of the gorge behind, and passed on to wilder scenes. The mountain stream was dashing in murmuring sounds over its rocky channel, now hiding its crystal waters from view among the superincumbent rocks, now reappearing in snowy foam. In the wildest part of the gorge, we espied a shepherd boy perched upon a jutting rock, high above the path, with his goat, and perhaps goats, feeding at the base of his rocky seat. We at the top of our voice greeted him with the usual Chinese salutation, "Have you eaten yet?" to which he replied that he had. This scene reminded us of similar ones in the Alps, of which we had heard or read. A few minutes' walk brought us out of the gorge into a barren hilly region, through which the mountain torrent was winding its tortuous way towards the romantic passage which we had just left behind. We soon came to a little village embosomed among the hills. It was fortified by a wall, or rather the houses were so built that their external walls formed the fortification of the village. One or two gates led through this dead wall into the streets of the village. We halted to inquire the way. My companion had been here before. He asked if they yet killed their female infants, to which a sturdy Chinaman replied, "How dared we, after we heard you say it was wrong?" Gratified that they had not forgotten the instruction formerly given, we passed on. Our path lay along the margin of the mountain stream. Rugged hills arose all around. The narrow valleys between was laid out in smiling little fields, and the hills themselves were generally terraced some distance up their sides. After some rough walking, we came out into a rolling table land, well cultivated and dotted with villages. From the summit of a hill we had a fine view of this elevated region. Away on our left, Sain-thai-bu reared its lofty top, crowned by a solitary pagoda. Passing through a village at the source of the mountain stream which we had been following, we left some tracts, ascended a hill, and had a fine view of the distant ocean. Our path now became exceedingly rugged. The high hills were so steep, that in many places we had to ascend and descend them by means of rude stone steps, which the inhabitants of the deep and narrow valleys between had made in order to facilitate intercourse with each other. Passing over this hilly district, we reached the large village of Tou-bi on the sea shore, to which place we had ordered a boat to wait for us. At 8 o'clock P. M. we reached Amoy, highly gratified with the journey and scenes of the day.

To be continued.

China: Ningpo Mission.

RELIGIONS OF CHINA. No. VII.

Buddhism.

Having spoken of the Confucians, and of the sect of Taou, it only remains to give some short account of the Buddhists. Perhaps some of my young readers have heard that the system of false religion called Buddhism, originated in India about a thousand years before the time of our Saviour. For some unknown reason

the Buddhists were much persecuted by the Brahmans, and hence many of them emigrated from India, and spread their doctrines in foreign countries. This religion has in this way spread over many countries, lying on the east of India, among which are Thibet, Siam, Cochin-China, Corea, Tartary, and even Japan. The Chinese have several accounts of its introduction into their country. One of these, which I have taken from "the Historical Lamp of Buddh," is as follows: "The Emperor Ming of the Han dynasty, dreamed that he saw a golden man sixteen cubits high, the top of his head emitting rays all around, and his whole body resplendent as the sun, who came flying through the air, and stopped before the temple. The emperor repeated his dream on the following day to some of his officers, and asked their opinion respecting it. Too-e one of his prime ministers, replied, 'I have heard that in the west, the country called Teen Chuh, (India) has a god whose name is *Fuh*, (Buddh.) He was born about the end of the Yin dynasty, and his doctrines were perfected in the commencement of the dynasty of chow.* His body is said to be sixteen cubits high, and his whole appearance resplendent as gold. Your dream doubtless refers to him." Hearing this the emperor sent a deputation of eighteen men who went to India and brought back several priests, and copies of the sacred books of this religion."

The above account was written by a zealous Buddhist. That which follows is taken from a Chinese history, and agrees with it, except in not mentioning the dream of the emperor.

"In the eighth year of the Emperor Ming of the Han dynasty, (i. e., about A. D. 65,) the emperor heard that in the west there was a god called Fuh. He therefore sent messengers to India to seek for his doctrines, obtain copies of his books, and bring some of his priests to China. This was done, and it was found that these books hold forth 'emptiness and annihilation, (or non-entity) as the chief good:' they recommend a merciful disposition, in not killing animals for food, and teach that man, being dead, his soul does not perish, but that after death there is a recompense for good and bad actions."

The author of this history was a zealous follower of Confucius, and utters many lamentations over the introduction of Buddhism into China. But notwithstanding the opposition of the literary men, and the frequent exposure of their pretended magical arts, the Buddhist priests soon obtained great influence, and spread widely over the empire. One emperor favoured them so much that he sent for three thousand monks from India, and when they came, he built a temple containing a thousand rooms for their accommodation, and treated them with great consideration. In his reign they had thirteen thousand temples in different parts of the empire. One or two of the emperors even turned monks, and the whole population of China was by degrees brought to embrace this system of idolatry.

Some people have supposed that the Emperor Ming had heard of the preaching of the apostles of Christ, some of whom were about that time preaching in or near India, and that he wished them to visit China, but that his messengers mistaking the road, and being ignorant of the language, mistook Buddhism for Christianity. This may be so, but it is not very probable.

Buddhism is now the religion of the mass of the people in China; but it has been considerably modified by the influence of the Confucian system, and somewhat perhaps by the doctrines of the sect of Taou, each of which existed here before its introduction. It has also been spoken against very bitterly by some of the chief followers of Confucius, especially by Chingtsze and Choo-tsze, who are esteemed the greatest sages since the days of Mencius; but notwithstanding all this, the emperors and literary people, who profess such unbounded admiration for the doctrines of Confucius, do not scruple to give gifts to the Buddhist temples, and there is not a year in which the emperor does not send some of his own family to worship in some of the temples in Pekin. The Chinese are like the Athenians in their religion, "too superstitious," and like them they will worship any god whatever, or all the gods in the world, if they can make money by it, or it will not interfere with their own vices. In the "Historical Lamp of Buddh" above mentioned, which gives an account of the gods of China, there is—would you believe it? an account of our blessed Saviour, who is actually reckoned among the gods of China! And the account of his life and death which is given, is in the main correct; but alas, how "ignorantly do they worship him." I have read this account in their own books, and may perhaps send you a translation of it some day, though judging from what it says of the Virgin Mary, I think they must have got the account from some of the former Roman Catholic missionaries.

Of the doctrines of Buddhism it is not necessary to say much. They have five principal commands, which are: 1. Not to kill living creatures. 2. Not to steal. 3. Not to marry. 4. Not to speak falsely. 5. Not to drink wine." But these are of course intended chiefly for the priests. The command not to marry is in direct contradiction to the declaration of Mencius, that the man who does not marry and bring up a family is guilty of the greatest wickedness. It is commonly the case that the Chinese know next to nothing of the doctrines of their religion, and those who do know anything will go and worship in the temples of Taou or Buddh, while they profess to be governed by the prin-

* That is, about a thousand years before Christ.

ciples of Confucius and Mencius. By the Confucian system it is not right to worship idols, while the idols of Buddh and Taou are innumerable. By the former it is not right to remain unmarried, while the latter require all their priests to live a life of celibacy, but the Chinese seem quite unconscious of these and many other incongruities between the several systems. The truth is, that Confucianism is too cold and heartless a system to satisfy the soul. It is too refined for the common people, and it does not pretend to satisfy the feelings that every man has by nature. It professes to deal with perfect men, or those that can make themselves so, and hence has no need of a god at all; but men know very well that they are not perfect, but on the contrary great sinners, and need pardon. Now, since Confucianism says nothing on these all important topics, and natural men neither know nor wish to know anything respecting the true God, they resort to idols, the work of their own hands, and penances and prayers and good works to save their souls. How thankful should you be, that you are not left to the jugglery of the Taou sect, the nonsensical dreams and the abstractions of Buddhism, and the refinement and deadness of Confucianism. To you is given the Gospel of Him, who "brought life and immortality to light." How shall you escape if you neglect this so great salvation?

The Buddhist priests shave off the hair of the whole head, and wear garments differing in appearance from the common people. They are not very cleanly in their persons and habits, though perhaps not worse than other people; but it has often seemed to me that a greater proportion of them are fools or half witted, than in any other class of men. This may arise in part from their not being married, and eating no animal food; but perhaps the principal reason is, that they lead such perfectly useless lives, and think so little that their minds run to waste. They do nothing but read over and over a parcel of prayers, which they don't understand, make a parcel of bows and prostrations in the temples, go about begging, and eat their rice and vegetables and sleep. A man may do all this year after year just like a machine, and the older he grows the less he will know. It is a melancholy thing to go into a Buddhist temple when they are at their worship. There are often as many as forty priests worshipping at once in a single temple. Some of them are young, just commencing their priesthood, their faces are blooming and sprightly, and they look as if they had some mind in them. Others, a few years older, have a pale sallow look, while the old men go about their devotions as if they were a part of the stocks and stones they worship. All the time of their worship they keep repeating, "O-me-to-fuh! O-me-to-fuh! Nan-me-to-fuh!" and other expressions, all derived from the Sanscrit language, and of which they understand not a word. During these exercises they keep time by beating hollow blocks of wood, and occasionally striking a big drum and bell, for the purpose (I suppose) of keeping their drowsy, dreaming god awake. Some of them seem to have made a vow that they will never speak a sentence without repeating the name of Buddha, and when you go into the temple, they will bow to you, and say, "O-me-to-fuh! How are you, sir?" If you ask how far it is to any place, they will answer, "O-me-to-fuh! It is ten miles, sir," and if you ask for a drink of water, they say, "O-me-to-fuh! here is some, sir."

Confucianism says nothing at all about the state of the soul after death; but man cannot endure this. Every man has some idea of an existence in another world, after the body is dead, and since Confucius is silent, the Chinese go to Buddhism to find out. The Buddhists believe there is a heaven, of which they know very little, and a hell, in which there are all kinds of horrible tortures: the former place is for good men, and the latter for the bad; while for the intermediate class, of which they suppose the mass of mankind consists, they have the doctrine of transmigration. They think that after the body dies the soul goes into the body of some animal as a punishment, to do penance for its sins while in the body, and this belief prevails so generally that even their best scholars are inclined to believe it. I had a teacher once, quite a learned man, who believed it firmly, and when I asked him for proof, he gave me this story. "A friend of mine was once going along the road near his house, when he saw four men of a very remarkable appearance. Surprised, he looked at them for some time, when suddenly they disappeared. Going a little further on, he saw a sow which had just given birth to four pigs. Now if those men did not pass into the pigs, where did they go?" I could scarcely believe he was in earnest when he told me this foolish story, but he was serious enough, and insisted that it was proof positive of the doctrine! I had another teacher afterwards who professed to be much superior to the common prejudices, and superstitions of the people, but when questioned about this doctrine, although he would not say it was true, yet he admitted that he was afraid to deny it. He thought there might be some truth in it.

The Buddhists have many things like the Roman Catholics, and you would be much surprised to mark the close resemblance between the two sects. The Buddhists have their temples full of images, before which they burn incense and offer prayers, just as the Roman Catholics do, and they justify it by precisely

the same reasons. The more intelligent of them say, that they do not worship the image, but *the spirit of the image*, and that it is a duty to offer all honour to the departed worthies of former times. They have priests who shave their heads, wear a peculiar garb, and are not allowed to marry. They have nuns, too, of whom the only good thing I know is that they have large feet, for their feet are never compressed like the feet of other Chinese women. They have frequent fasts, prayers for the dead, and carry rosaries, or strings of beads, to count their prayers with. They have *relics* in their temples, go on pilgrimages, and are fond of processions, and of the ringing of bells and offering of incense, and lighting of candles in their worship. They believe in works of supererogation, read their prayers in a dead language, and their doctrine of transmigration performs the same office, and is about as sensible and efficacious, as the Romish doctrine of purgatory. One of their principal deities is a female goddess, whom they call Kwan-Zin. She is also called "the Queen of Heaven," and "the Holy Mother;" and is often represented in their temples riding on an ass, and carrying a child. Mr. Abeel and I once went past a village where there were a good many Roman Catholics, and a pagan Chinese said to us, "Those people there have a goddess whom they worship, whom they call the Holy Mother." He meant the Virgin Mary. So striking is the resemblance between Buddhism and Popery, that even the Roman Catholic missionaries have to acknowledge it. And a good many years ago, one of them wrote home to his friends in Europe, that he thought the devil must have taught them to imitate the Roman Catholics, in order to throw discredit on the religion of the latter.

Having given descriptions of several Buddhist temples in previous letters, I shall not write one now. (See my letters about Changchoufoo, Missionary Chronicle, June, 1844; and about Yuhwang and Poo-too, Miss. Chron.)

Their temples are generally placed in the most romantic situations that can be found, and where one would delight to be, were they not the abodes of soul polluting idolatry.

This sect must have been much more flourishing once, than it is now. Nearly all the pagodas in the empire were erected by them, and many of their temples, which have now only a few tens of priests, are large enough to accommodate an army of several thousand men; but no such pagodas have been built for more than two hundred years, and no large temples for a long time. I never yet saw one of their temples that was not sadly out of repair.

W. M. L.

Miscellaneous.

BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

Candidates.

The number of *new* candidates received during the year has been - -		96
Making in all, from the beginning, (in 1819,) - - - - - - -		1663
The *whole* number on the list during the year has been - - - - -		403
Of this number there have been—		
In their Theological course	140	
" " Collegiate do.	187	
" " Academical do.	43	
Stage of study not reported	5	
Teaching to procure funds	28	—403

During the year, *thirty-nine* candidates, so far as heard from, have been licensed to preach the Gospel of Christ. Having been enabled, by the wise, benevolent and dutiful provisions of the Church to complete the prescribed course of studies, they have gone forth, as "workmen that need not be ashamed," to do the will of their Lord.

Seven candidates have been discontinued, for conduct which, though not openly immoral, was deemed inconsistent with the sacred calling. The Board are firmly resolved, by God's grace, to maintain, to the extent of their authority, a high standard of qualification. They will never willingly submit to be accessory to the education of doubtful candidates; and anxiously invoke the aid of the Church in the delicate, responsible, and important work of sifting out the undeserving. Whilst they pretend not to be discerners of the heart, they have a right to act upon the Saviour's rule—"by their fruits ye shall know them."

One candidate has left the Presbyterian to join another Church. He was recommended to the Board by a Presbytery which had no accurate knowledge of his character and habits—his residence having been previously without their bounds. This is mentioned to show the

necessity of great caution on the part of the Presbyteries. The ministers and elders of the Church are sentinels on the stations where Providence has placed them, to keep all intruders beyond our lines. It is due to the young man in question to state, that he promptly and honorably returned the small sum he had received.

Two candidates have been discontinued for marrying. The Board early adopted the rule of withholding aid from those who involved the Church in additional expense, whilst pursuing their preparatory studies.

Four have ceased to require aid, in the providence of God.

Seven have abandoned study, most of them on account of ill health.

Twenty have been discontinued by purging the roll. Many of these are engaged in teaching; but, not having reported themselves during the year, their names have been erased, according to the regulation.

Two have died; solemnly reminding the band of young disciples to be ready to meet their Lord, and that their education may be suddenly transferred to the amazing revelations of another world.—Pp. 3,4.

State of the Treasury.

The Treasurer's Report of moneys received and expended from May 1st, 1846, to May 1st, 1847, is as follows:

Balance on hand May 1st, 1846,	$3 918 48
Cash received during the year,	35 627 14
Total amount of available funds,	39,545 62
Amount paid on orders of Executive Committee, - - -	32 327 08
Balance May 1st, 1847, - -	7,218 54
Of which applicable to parochial schools, - - - - - -	3.000 00
	$4.218 54

In regard to this large and unexpected balance, it is to be observed that $3,000, as indicated above, are, by the permission of the donors, appropriated to parochial schools in feeble churches, provided the Assembly shall sanction that system of education. A considerable part of the remainder has already been drawn to pay the quarterly appropriations due on May 1st. And inasmuch as comparatively few churches in the northern Synods make their contributions in the summer, the Board anticipate their usual difficulty in meeting the appropriations of the August and November quarters, which will be considerably heavier this year than last year.—P. 5.

Under the head of "General Principles," the Report presents a series of views of important topics, viz., "The Ministry is Christ's Institution," "More Ministers needed," "Facts about the decrease and increase of Candidates," "God alone can furnish the Churches with Ministers," "The increase of the Ministry depends, under God, upon the use of means," "Nature of the means for increasing the supply of Ministers." Under this last head are mentioned, 1. Prayer to 'the Lord of the harvest'; 2. Pastoral Instruction; 3. The Parental Consecration of Children to Christ; 4. Education under the supervision of the Church; 5. Church co-operation by pecuniary aid. We quote an extract from this part of the Report.

Pastoral instruction is necessary for the increase of the ministry. The ministers of Christ, simply as professional men, are under obligations to take an interest in the perpetuation of their order. But as men called of God to superintend all that has a relation to the prosperity of Zion, it seems impossible to dispense with their active and devoted influence in whatever appertains to "the ministry of reconciliation." It is recorded of one of the most faithful servants of Christ, lately deceased, but "yet speaking," that he was instrumental in introducing into the ministry upwards of forty young men, many of them in his own congregation. Another pastor in a neighbouring city has attended, since his installation, the examination of thirty-two candidates from his own congregation. Some of our churches are distinguished for the number of labourers that are called into the vineyard; whilst others scarcely furnish one in a generation. Even entire Presbyteries have sometimes not a single candidate under their care. Such facts cannot be fully accounted for on any theory that excludes human responsibility, and particularly the responsibility of the ministry. Much can be done, which is left undone by ministerial effort. The attention of our pious and promising youth might be wisely turned much oftener to the consideration of the ministry, as a question of personal duty. Private conversation, with an affectionate and solemn reference to the choice of a profession, might make a deep impression upon many an ingenuous and pious heart.—Nor can public instruction in the sanctuary be faithful, which does not from time to time unfold the claims of the ministry upon the sons of the Church. The following anecdote shows what can be accomplished for God, when there is a gracious and firm purpose to serve him.

On the banks of the Susquehannah was once settled a Presbyterian pastor, (yet alive,) whom God afflicted with sickness. In the midst of "languor and disease," it was "sweet" for him to look to Christ, and to form high and solemn resolves to live more unreservedly to his glory, if life were spared. His meditations were one day interrupted by the hymns of praise which a young carpenter mingled with his daily work. And the sick man "heard them." His pious and enterprising soul soon suggested the ques-

tion, "why may not this young carpenter glorify the Son of Joseph in the ministry of salvation?" He immediately determined that, if the youth were of a suitable character and had a love of souls, he would educate him in the hope that the Spirit of Christ would "count him worthy" of the sacred calling. The pastor insisted upon his wife's inviting the young man to lead in family prayers, which he did with unusual unction. Inquiries justified the favourable impressions received. The pastor recovers. The carpenter lays aside his plane and his saw. He enters an academy, and then a college. He determines, by the grace of God, to devote himself to the ministry, and to be a missionary to the heathen. He enters Princeton Seminary. The peculiar savour of his piety is yet held in sacred remembrance there. He sails for Africa, and enters her vast fields waving with the harvest. In the midst of his labours the noon-day sun smote down the reaper; but doubtless he was carried home rejoicing, "bringing his sheaves with him." From the mansions of glory, he testifies to the precious influence of a pastor's care!

Our young men need encouragement, counsel, watchfulness, sympathy, warning, exhortation. They need pastoral supervision, with all its kindly, persuasive, authoritative instructions. They need to be appealed to from the cross, and from the throne. Every young man of piety and promise should realize that the Lord his God has bought him with a price, and that he must render an account of his profession—of the motives which led to its choice, as well as of the manner of pursuing it. Worldly influences are besetting our youth with a power that often tempts them to dishonour their religion. Their hearts become pre-engaged by merchandise, and the law, and the farm, and medicine, and corrupting idleness and the pride of life. What shall save our youth to the Church, if our ministers slumber?

EXTENT OF CASTE.

You may have heard, or have read, what the caste of India is. You may have read of Brahmans; but I fear, from all that I have been able to ascertain since my arrival in this country, that it is as yet comparatively little that people know about these things in England. In reference to caste I will give you an illustration, and you will see see how it bears on the conversion of the heathen to Christianity in one solitary case. I baptized a man some years ago, and I took the pains to ascertain how many individuals were placed out of caste by that one conversion. You will be astonished to hear that the number was four hundred and sixty-one! The Brahmans took good care to ascertain all the ramifications of this man's family connections, and found them out even to the extent of his very Scotch cousins. There is nothing left untouched; and it is not merely the man himself that is put out of caste, but it is every one of his connections.

Rev. T. Boaz.

Mission House: New-York, September, 1847.

RECENT INTELLIGENCE.

China: Canton Mission.—We have received letters from all the missionaries, dated on the 24th of April. Reference is made to the attack of the British on the Chinese at Canton, of which our readers have doubtless seen the accounts in the newspapers. It seems quite doubtful, whether the results of this measure will prove favourable to the prosecution of the missionary work at that city.

China: Ningpo Mission.—By letters from Ningpo, dated to the 20th of March, we learn the arrival of the Rev. J. W. Quarterman at that city on the 8th of March. One of the scholars was a candidate for baptism, and another was under serious impressions of religious things.

India: Lodiana Mission.—The letters from this mission are dated to the 7th of May. At Sabathu, the Rev. J. Newton had admitted to the church by baptism a native, named Saudager. Mr. Newton says: "He had been an inquirer, and had given such evidence of faith in Christ even before Mr. Jamieson left the station, that he would probably have been baptized a year earlier had not Providence interrupted

the course of things here, by sending Mr. J. home, and causing me to retire for a while to Simla. His father also has long professed the same faith, but as he resides twenty miles from here I know comparatively little about him." Several of the missionaries had attended the Fair at Hardwar, and we may expect to receive a particular account of their visit and labours at that place. The Rev. J. H. Morrison and wife had reached Agra, where they would remain till after the hot season, before proceeding to Lodiana.

India: Allahabad Mission.—The letters from this mission, dated to the 7th of May, speak of the usual progress in the different departments of labour. In the first part of the present number of the Chronicle, will be found an extended account of the Mission College, showing the truly encouraging prospects of this important Institution. We quote the following paragraph from a letter of the Rev. J. Wray. "The Arch-Deacon, Dr. Dealtry, lately paid our schools a visit. They all received his unqualified approbation; but with no one of them did he express himself better satisfied than with the humble Bazar-girls' School. 'After all,' he said, 'we must look to mothers in our plans for the conversion of the heathen.'" This school contains about sixty scholars, and is under the care of Mrs. Wray.

SAILING OF MISSIONARIES.

The Rev. A. Alexander Hodge and Mrs. Hodge, and the Rev. C. W. Forman, embarked for Calcutta on board the British barque Coromandel, Captain Pember, at New York, on the 12th of last month. Mr. Hodge, a son of the Rev. Dr. Hodge of Princeton, is a member of the Presbytery of New-Brunswick, N. J., and is appointed to the Allahabad mission. Mr. Forman is a member of the Presbytery of Ebenezer, Ky., and is designated to the Lodiana Mission. We trust that they will be often commended by the churches to the gracious protection and blessing of God.

DEATH OF MRS. SPEER.

It is with deep regret that we have to record the death of Mrs. Cornelia Speer. She departed this life at Macao, on the 16th of April last. Speaking of this sad dispensation, in a letter dated the 24th of April, the Rev. J. B. French says:

"This affliction has fallen very heavily upon us. Our hearts have been made to bleed. But the *Lord* has done it, and we would kiss the rod that smites us, and bow with humble submission to his will. It is a matter of unfeigned rejoicing that our departed sister was enabled to leave a blessed testimony that 'God is true.' During her whole illness, she was in a wonderful manner sustained by the hopes of the Gospel, and manifested the most perfect composure, patience, and submission. She contemplated the approach of death without alarm, and even with joy. The last words that she uttered were 'I am going home.' . . . .

It will be gratifying to the friends of Mrs. S. to know that though in a heathen land, she was surrounded by kind friends from her own country and other lands, who deeply sympathized with her in her affliction, and bestowed every attention which Christian kindness could suggest. She enjoyed also the medical services of an excellent English physician, who could not have been more faithful in his attendance than he was. But neither the kindness of friends, nor the skill of her physician, could stay the approach of death. She has gone, and we are left to mourn her loss. Her dust sleeps in the grave-yard of the East India Company, near to that of Morrison and Dyer, and other Christian missionaries, who have labored for the salvation of China. 'Blessed are the dead, which die in the Lord.'—Her afflicted husband has been wonderfully sustained by the grace of God." . . . .

We quote also a short extract from a note of the Rev. W. Speer:

"Her last moments were singularly peaceful, so as to impress every beholder. The grace of God sustained her during all her decline. She looked upon death as the entrance to the rest and joy which Christ has prepared for His own; and so had no fears to meet what are horrors to the world. She cheered me on with her dying breath to try and preserve my health, acquire the language, and press on to save the

perishing souls about me. I inquired if she would mention any specific promises of the Bible for my encouragement. 'You have the whole Bible,' she replied, 'it is full of precious promises.' She earnestly desired her infant to be consecrated to the same work, for which she had given up all on earth, and life itself. She felt an earnest desire that her removal might be blessed to the Church of Christ."

Mrs. Speer was the daughter of Alexander Brackenridge, Esq., of Pittsburg, Pa. Gifted with an excellent understanding, which had been cultivated under the influences of the best circles of society, and being adorned with the graces of the Spirit, she was a woman of singular loveliness of character, and no ordinary promise of usefulness in her chosen work. The preceding paragraphs will show that she was also prepared to receive her Lord's invitation, "Come up higher." We may mourn for her friends and for the heathen, but we cannot for a moment doubt that our loss is her gain. We are sure, moreover, that wisdom and goodness are always displayed in God's dealings with his Church and his cause in the world. It becomes us, therefore, in this as in similar instances of bereavement in the small company of missionary labourers, to say, with submission and yet without fainting, "Thy will be done!"

INDIAN MISSIONS.

Extracts from the Report of the Corresponding Secretary, to the Executive Committee, of his visit to the Indian Missions.

Continued from page 245.

Omahaw and Otoe Mission.

On the 10th of May, I set out from Fort Gibson to visit the missions on the Missouri river. The distance to Bellvue, near the Council Bluffs, by land, is more than five hundred miles. The journey for three hundred miles was across the Indian country, to the Missouri river. Col. Loomis, with much kindness, sent with me as far as Fort Scott, one hundred and eighty miles, one of the dragoons, who was acquainted with the road. For eighty miles, through the Cherokee country, the road was over hills of a light soil, interspersed with rich prairies. Then a continuation of prairies, with occasional strips and patches of timber. The water courses are always clothed with timber, of which the cotton wood tree is the most abundant. The streams are without bridges or ferries, and a number of them, from the depth of the water and the rapidity of the current, were quite dangerous. It was with difficulty we could keep our saddlebags dry, but we crossed them in safety and without detention. From Fort Scott my attentive and obliging guide returned, and I pursued my journey alone, through the solitudes of the prairie ocean. This was the most difficult, and the most dangerous part of the journey, as the Osages had recently plundered several travellers. I staid one night at an Osage cabin, where some of their painted warriors were assembled, and the next day passed through one of their encampments. In both cases I was treated with every kindness, and two of them offered to go with me to assist in crossing the Big Osage river, where the fording was dangerous. This offer I declined, and shaking hands with them, I saw them no more. On the 18th of May I reached the Missouri river, truly thankful that I had made in safety this long and difficult journey. Meeting with a steamboat for the Council Bluffs, I went on board with my horse, and reached Bellvue on the morning of the 24th.

The day of my arrival was chiefly taken up in obtaining information from Mr. McKinney, of the state and prospects of the mission. Both tribes have received him with great kindness, and the Omahaws seem to lay a special claim to him as their missionary. The way is quite open to preach the Gospel to both tribes, publicly and from lodge to lodge. At first this must be done through an interpreter, as in other new missions. But these wandering savages can only be permanently benefited by the proper instruction and training of the youth and children. A day school would promise very little; indeed, there are insuperable objections to such a school in the present condition of these tribes. The children in their present dress are too poor and ragged to attend school; and if they were clothed by the mission, their contact with the families at home would soon make them appear worse than if clothed in skins. Besides, the villages are too distant from the mission for their attendance, and it is not deemed expedient to plant the mission premises among the Indians, nor advisable to invite them at present to encamp beside the mission. A boarding school is the only thing that will meet the wants of these children. But to put up the necessary buildings, and support the school, would require an amount of funds, which I

feared the limited receipts of the Board would not afford. On the other hand, a commencement of the mission had been made, and an able and experienced missionary, with his family, was on the ground. I felt perplexed and at a loss to know what was best to be done. We made a plan and estimate for the buildings, sufficiently large for fifty boarding scholars, to be of hewed logs, cheaply but substantially built. We then prayed for Divine direction, and left the decision of the question till after we had visited the Indians at their villages.

In the afternoon, we spent some time in looking over the premises. For the first time, I saw the breaking up of the prairie with a team of four yoke of oxen. The plow is large and strong, turning a furrow twenty-two inches broad, and five inches deep. The prairie here consists of a rich black mould, two and a half feet deep, resting on a bed of clay. The soil is very productive, yielding seventy-five bushels of corn to the acre.

25th May.—Mr. Miller, the United States Indian Agent, and his interpreter, Mr. McKinney, Mr. Bloohm and myself, started this morning to visit the Indians at their villages. The Omahaw village, distant four miles from the mission, is situate on a point of land between two branches of the Papion river, a tributary of the Platte. It is well chosen for defence, having a distant view all round, and is exceedingly difficult of access, as we found to our cost before we got there. We had to cross two branches of the river before we reached the village. The first was difficult to cross, as the banks were very steep and slippery. The second was much worse. The bank was steep, and at the foot joining the water was a bed of deep, tough mud. After some struggling, our horses got through this mud. Mr. McKinney then tried to go up the opposite bank, but his horse was so wearied with struggling to get through the bed of mud, that when he made a spring to reach the hard ground, he could not succeed, but fell heavily on his side. Mr. McKinney was not hurt, but was thrown into the water. We had all to dismount in the water before our horses could get up the bank.

The care with which the Indians have chosen the site of their village is far from being useless. Their enemies, the Sioux, will not let them remain at peace. Two weeks before I was there, a war party of the Sioux, nine in number, made an attack on the Omahaws. They killed one woman before they were discovered, when they were pursued by the Omahaws and Otoes, and eight out of the nine were killed. One Omahaw warrior also was killed.

Having gained the high bank of the river, we rode into the village and dismounted. Here was a scene most deeply interesting and affecting. In a few minutes we were surrounded by more than two hundred children of both sexes. Most of them were clothed with a piece of buffalo skin,—some of the girls had coarse petticoats, made of old blankets,—and many of the boys were perfectly naked. A number of men came to the part of the village where we stood, and a few women sat down on the outside of the nearest lodges.

No Indian children that I have seen were so well featured as these Omahaw children; nor have I ever seen an equal number of white children together that appeared so well. Their faces are without the high cheek-bone, and angular eye; their complexion is lighter than is usual with Indians, and with the exception of a few whose eyes were a little sore, they were all the very picture of health.

Mr. Logan, the interpreter, having collected the chiefs and some of the principal men, we assembled in one of the skin lodges. These lodges are made by poles set on end, and covered with dressed buffalo skins sewed together. They are some eighteen or twenty feet high, and the one in which we met held twenty-eight persons in the circle without crowding. Neither Big Elk nor his son were present, having gone that day to the Mormon camp.

I made them a short speech, referring to my visit to them, and to the other tribes, and the object of that visit; gave them some account of the Southern tribes, and pressed on them the importance of learning to work, and to imitate the Southern Indians in raising food from the ground. I gave them a reproof for killing Mr. McKinney's stock, and warned them against whiskey and the whiskey traders. Several of the Indians replied, but there was little point or depth in their remarks, except the speech of American Hat. His remarks were sensible, and showed that he understood their true condition. He said that heretofore they had lived by hunting, but now the game was gone, and they must live by working the ground; but they had everything to learn, and time was required; that while they were learning they were hungry, and before they had fully learned they must suffer very much; that he himself did not know right from wrong, nor did the young men who killed the stock know very clearly;—they thought perhaps the cattle belonged to the Mormons, and at all events they were very hungry when they killed them. He hoped they would do so no more. They were glad to hear some of their children would be taken to school. It was so good news they could hardly yet believe it would be true.

They seemed interested that I had come so far to see them, and hoped the good people at the East would take pity on them. I cautioned them against believing that their friends at the

East were going to support them in idleness. I told them the good book said that he who will not work should not eat, and that if they would have the white man's abundance they must work as he did.

Mr. McKinney had been authorized to have one hundred acres of prairie broken up for them, to be paid for by funds furnished for this purpose in New York. He could get no one to do this job; and had therefore sent the mission teams, as soon as his own field was plowed. The teams had just arrived when we were leaving the village, and it created no little interest to see the land broken up for their benefit. The women had this year planted much more corn than usual. Their mode of preparing the ground is very slow and laborious. They dig it up with a hoe, and shake out the grass and roots with their hands. Their crops are generally very productive. When Mr. McKinney told them of this large field that was to be plowed for them, he said it was to be the men's field; that no woman was to work in it, but the men only. One of the chiefs said the women would be very glad to hear that.

Having staid as long as our time would permit, we hasted on to the Otoe village, situated on the Platte, five miles from the Omahaw village. When we arrived we found the village deserted, the Otoes having left to bring home some corn purchased for them by the agent. One of the mud lodges was open, and we went into it. I was surprised to find it so capacious. The small aperture at the top let in abundance of light, and the interior presented an air of comfort and protection from the weather, which I had not expected to see. The lodge of Big Caw, the principal chief, was large, but the entrance was closed with brush, so that we could only see into the inside.

In regard to the Omahaw and Otoe Mission, I have to observe,

1. As the Omahaws have no annuities from the government, and the hunting is about done, their prospect for the future is very dark indeed. The men know nothing about work; many of them will rather die than learn. They have a claim to a rich and beautiful country, but the government have not yet taken any measures to purchase it from them. If it were purchased, with the exception of a small reservation for their residence, the whole tribe would be saved from that suffering and starvation which are before them.

2. Whilst looking at the children, we were all surprised to see them so very healthful in their appearance; and we came to the conclusion that the sickly children had all died, leaving none but those who were of good constitution.

3. When we reached the village, my mind was still labouring with the question of going on with the boarding school. But the sight of these children settled the question, as far as I had anything to do with it. The providence of God had brought me to their village. Their cheerful faces were everywhere around me; they were making their remarks to each other, and without the least rudeness coming close up to their strange visitors. If left by the Church, their prospect was one of darkness and premature death. If a part of them were brought into a Christian family like a boarding school, it would open the way for others of them to be rescued also. At least a portion of this interesting group would be saved from early temporal death, and with the blessing of God elevated to be the sons and daughters of the Church. Funds were wanting, and I was too far from the Committee to consult with them, and I did not feel authorized to pledge the Board for this expense without their sanction. But how was it possible to turn away from them, and leave them to perish! Standing thus as the agent, in some measure, of life or death, I felt willing to be poor, and to pledge what means I had, if that were necessary, that these poor outcasts of the wilderness might be brought to the Saviour. I believed, too, that when their condition was made known, liberal and able friends would not be wanting. I said to Mr. McKinney, whilst the youth and children were still standing around us, that we could hesitate no longer; that a great work was before him; that I would sustain him as far as it was in my power; and trusting in the blessing of God, we must go forward and do what we could.

I shall never forget my visit to this Indian village. I have never been placed in circumstances of greater responsibility. I have never felt so pressed down with a sense of what the Christian owes to the benighted heathen—especially these heathen. A river only separates them from a land of Bibles, and churches, and hundreds of thousands of professing Christians, whilst they are as ignorant of God and the way of life, as the most benighted natives of Africa and the East. Literally they are perishing in sight of the Cross. To these men and women the way is open to preach the everlasting Gospel; and their children, now naked or clothed in skins, can be trained up for God, and by his blessing become useful members in his Church, and the heirs of eternal life.

4. The Otoes have a school fund of $500 per annum, and several years' arrearages. Not having seen the chiefs, I proposed to the agent that if this sum were assigned to us, we would support ten of their children in the school; and besides, would support as many more, at least ten, as our funds would permit.

At three o'clock, P. M., we returned from the Otoe village. Had I gone directly to the landing, I should have been in time for the steam-

boat returning from the Council Bluffs. We were talking over the incidents of the day, when we saw the steamboat sailing down the river. It was then too late to reach her, and nothing remained for me but to make another journey on horseback of 120 miles, to the Iowa and Sac Mission.

DONATIONS OF CHILDREN;

FROM MAY 1, 1846, TO MAY 1, 1847.

Every friend of Missions, and every rightly reflecting friend of Children, will be greatly gratified with this List of Donations. Here are nearly Three Thousand Dollars devoted to the noblest purpose! This sum is a handsome one, and with God's blessing will be the means of doing great good. We are truly thankful for it. But doubtless our gratitude and our hope would be greatly increased, could we trace the history of the pennies and the sixpences which so many young hands have given to form this large amount. We should then find them connected with temptations to self-indulgence and self-display, that have been overcome; with self-denial, compassion, and Christian love; with enlarged views of the world and of the true object of life; with desires and purposes of usefulness—in short, we should see that these donations are but the expression of a growing spirit of conformity amongst our children to the mind and life of Christ; and we should wish for nothing better for our families, for the church, and for the world, than a still larger measure of this spirit dwelling in the hearts of our youth.

Various practical suggestions have been made as to the best method of calling forth the liberality of our children. The three main things, however, are these: *first*, give the children information respecting the missionary work; *second*, give them once a month the opportunity of helping it; *third*, keep before their minds the duty of praying for it.

As to objections, what good work ever escaped them? It is one answer to most of the objections, that these three thousand dollars have not left the children who gave them any poorer, or any less happy, than those who gave their money for toys, sweetmeats, and other kinds of juvenile investment. What wise parent would not far prefer to have his child practically taught the duty of being a cheerful giver to good objects, rather than to be a wasteful spender on useless things, or a selfish spender even on things desirable? This is an important view to take of this subject, though it is a low one. Let our readers think rather of the good that is done, and the greater good that will be done, to the children and to the heathen, by these Donations, and we are sure that all objections will fade away, and their hearts will be stirred up to desire to see greater things than have yet been done by the children of our churches.

SYNOD OF ALBANY. *Pby. of Troy.*

Waterford ch sab sch 25 00

Pby. of Albany.

Albany 3d ch sab sch miss soc, 25; Albany 1st ch, 'four children who love their pastor', 10 35 00

SYNOD OF BUFFALO. *Pby of Steuben.*

Bath ch sab sch penny society 5 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Goshen ch sab sch 50 00

Pby. of North River.

Rondout ch sab sch, 1st class 1 55

Pby of Bedford.

Bedford ch sab sch box, 6 66; Mrs Anna How's little daughter, given on her death bed, 1; White Plains ch sab sch miss box, 1 8 66

Pby of Long Island.

Bridgehampton ch juv miss soc, 3; Southampton ch sab sch, 9 04 12 04

Pby. of New York.

N York 1st ch sab sch, 77 54; Joseph Greenleaf Jr (a little boy) a year's savings to send the Bible to the heathen. 1 50; Chelsea ch sab sch, 64 10; 42d st ch sab sch, 6 67; Madison Avenue ch sab sch, 18 75; Jersey City 1st ch juv miss soc, 50; Brooklyn 1st ch sab sch, 40 258 56

2d Pby. of New-York.

Scotch ch sab sch, 114 59; Canal st ch sab sch miss soc, 23 44 138 03

SYNOD OF NEW JERSEY. *Pby. of Elizabethtown.*

Elizabethtown 1st ch juv miss soc, 170; Plainfield 1st ch sab sch, 3 173 00

Pby. of New Brunswick.

Princeton ch Queenston sab sch, 3 29; Trenton 1st ch Birmingham sab sch, Ewing, 1 70; Kingston ch sab sch, 10 50 15 49

Pby. of West Jersey.

Burlington ch sab sch, 15; Bridgeton ch sab sch, 42; Salem ch sab sch, 30 87 00

Pby. of Newton.

Harmony ch, children and youth, 25; Belvidere ch sab sch, 6; Easton ch sab sch, 68 36 99 36

Pby. of Raritan.

Clinton ch sab sch 14 25

Pby. of Luzerne.

Summit Hill ch sab sch, 25; Mauch Chunk ch juv. miss soc, 20 45 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Philadelphia 2d ch sab sch miss soc, 80; 4th ch sab sch, 2 50; 7th ch sab sch, 130; 9th ch juv miss soc, 86; North ch sab sch, 100; Scots ch juv miss soc, 20

2d Pby. of Philadelphia.

Germantown 1st ch juv miss soc, 20; Abington ch juv miss soc, 5 25 00

Pby. of Newcastle.

Newcastle ch sab sch, 20; Rock cent soc, 3; Wilmington 1st ch juv miss soc, 21; Oxford ch, children's offering, 96 cts — 44 96

Phy. of Donegal.

Waynesburg ch, a little girl's miss box, 1; little Miss Latta's saving's bank, 54 cts; Lancaster ch sab sch class, 1 63. — 3 17

Pby. of Baltimore.

Baltimore 1st ch mite soc, 100; Alexandria 1st ch sab sch, 22; Baltimore 2d ch heathen miss box of 4 children, 6; Georgetown D. C. sab sch juv miss soc, 19; Aisquith st ch Balt sab sch, 25 — 172 00

Pby. of Carlisle.

Bedford ch sab sch, 10; Chambersburgh ch juv miss soc, 50; a child's offering from Master Sencerry, 93 cts; Monaghan and Petersburg chs miss box of John Mateer's children, 3 80; Gettysburg ch sab sch, 15; Strasburg ch. a litile girl to send a testament to India, 25 cts; Grecncastle ch, Master J. Blythe Moore, 60 cts — 80 58

Pby. of Huntingdon.

Lewistown ch, Miss Wood's sab sch class, 2 10; Master William Duncan, 1; Huntingdon ch, Miss Clarke's sab sch class, 1; Bellefonte ch little Mary McAlister's savings' bank 50 cts; Mr. McAlister's class in sab sch, 50 cts — 5 10

Pby. of Northumberland.

Chilisquaque ch juv miss soc, 10; J. S. raised from a crop of corn, 5; Bloomsburg ch Miss H. E. Waller, 40 cts; Williamsport ch Master Henry C. Bradbury, 12 cts; Milton ch sab sch, 5 — 20 52

SYNOD OF PITTSBURG. *Pby. of Redstone.*

Brownsville ch children's miss box — 2 50

Pby. of Ohio.

Fairmount ch, youths' miss soc, 7 50; Allegheny City 1st ch sab sch No. 1, 25; infant school, 9 — 41 50

SYNOD OF WHEELING. *Pby. of Washington.*

Cross Roads ch Florence sab sch, 7 32; Washington ch sab sch, 30 — 37 32

Pby. of Steubenville.

Steubenville 1st ch sab sch, 6 50; Wellsville ch sab sch, 1 — 7 50

Pby. of New Lisbon.

New Lisbon ch sab sch 32 40; Poland ch sab sch. 2 37 — 34 77

SYNOD OF OHIO. *Pby of Columbus.*

Columbus ch sab sch, 50; Truro ch sab sch, 1 17 — 51 17

Pby. of Marion.

Liberty ch sab sch — 4 12

Pby. of Zanesville.

Newark ch sab sch, 8; juv mis soc, 8 30; Washington ch juv mis soc, 5 50 — 21 80

Pby. of Richland.

Frederick ch, children's collections — 5 05

Pby. of Wooster.

Wooster ch sab sch — 3 80

Pby. of Coshocton.

Apple Creek church, a little boy, 1; sab sch, 8 71; Coshocton ch sab sch, 5; juv miss soc, 5 20; Berlin ch sab sch. 6 33 — 26 24

SYNOD OF CINCINNATI. *Pby of Chilicothe.*

Chilicothe 1st ch sab sch, 5 10; Bloomingsburg ch, children of three families, 2 56 — 7 66

Pby of Miami.

Springfield ch, children of Dr. Rogers, 2; children of Andrew Harrison, 2 13; children of Maternal Association, 7 00; New Jersey ch children, 1 90; Xenia ch sab sch, 7 90; Yellow Springs ch, children of Peter Knott, 65 cts; Dayton 1st ch sab sch, 31 35 — 52 93

Pby. of Cincinnati.

Cincinnati 1st ch sab sch miss soc, 33 90, Central ch juv miss soc, 15 10 — 49 00

Pby. of Oxford.

Oxford ch, three children. 2 87; Master T. H. R. the proceeds of one pig, 7 — 9 87

SYNOD OF INDIANA. *Pby. of Salem.*

New Albany ch, children of the Rev I. N. Candee — 25 00

Pby. of Indianapolis.

Indianapolis ch sab sch, class box of females, 15 34; class box of males, 16 28; dying donation of Isabella Margarct Ray and Henry Gurley Ray, the contents of their miss box, 83 cts; Anna Axtell Ray. (the only spared of four children,) 13 cts — 32 58

SYNOD OF N. INDIANA. *Pby. of Fort Wayne.*

Union ch, children of Rev. A. Williamson — 90

SYNOD OF MISSOURI. *Pby. of St. Louis.*

St. Louis 2d ch sab sch, 67 25; sab sch of German children, 5 — 72 25

Pby. of Potosi.

Potosi ch, children of the Rev. I. F. Cowan — 50

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Louisville 1st ch juv miss soc, 31 60; Shilo and Olivet chs, children of Rev. Dr. T. Stewart, 4 — 35 60

Pby of Transylvania.

Richmond ch sab sch, 7 60; several children of the congregation, 1 20 — 8 80

Pby. of West Lexington.

Pisgah ch, children of J. F. Price, 3; Salem ch children, 1 10; McChord ch children, 95 cts; Frankfort ch children of sab sch, 4 75; Master Charles J. Clarke's miss box, 5 — 14 80

Pby. of Ebenezer.

Maysville ch child of C. B. Coons, 1 81; Covington 1st ch sab sch, 16 86 — 18 67

Pby. of Bowling Green.

Henderson ch children of Rev. D. L. Gray — 36

SYNOD OF VIRGINIA. *Pby. of Lexington.*

Bethel ch children — 25

Pby. of West Hanover.

Lebanon ch Daniel Blain, 2 50; Mary R. Blain 1 50, (children of the Rev. Saml. Blain) — 4 00

Pby of East Hanover.

Richmond 1st ch sab sch — 25 00

SYNOD OF N. CAROLINA. *Pby. of Fayetteville.*

Fayetteville ch sab sch juv miss soc — 1 85

SYNOD OF W. TENNESSEE. *Pby. of Holston.*

Knoxville 1st ch children of sab sch — 8 75

Pby. of West Tennessee.

Florence ch Ala sab sch — 25 00

Pby. of Western District.

Memphis 2d ch little girls' soc, 15; Mount Carmel ch sab sch, 2 42; Summerville ch children of cong, 2 40 — 19 82

SYNOD OF S. CAROLINA. *Pby. of Harmony.*

Hopewell ch sab sch — 2 00

Pby. of Charleston.

Charleston 2d ch juv miss soc 196; Walterboro ch sab sch, 5 — 201 00

SYNOD OF GEORGIA.

Bath, Richmond co. Ga. juv miss soc, 80; miss box of a few children, 2 75 — 82 75

Pby. of Georgia.

Union school juv miss soc, 20; Darien ch sab sch, 2 87 — 22 87

Pby. of Hopewell.

Macon ch sab sch — 13 36

Pby. of Florida.

Quincy ch sab sch — 14 55

Pby. of Cherokee.

Rosswell ch juv miss soc — 20 00

SYNOD OF ALABAMA. *Pby. of S. Alabama.*

Mobile 2d ch children, 48 95; Selma ch Elizabeth R. Cater (a little girl) 5; other children 60 cts — 54 55

Pby. of Tuscaloosa.

Mt. Zion ch sab sch — 6 00

SYNOD OF MISSISSIPPI. *Pby. of Mississippi.*

Natchez ch sab sch, 40 33; Port Gibson ch L. F. S. (a little girl) 1; Grand Gulf ch Anna McDonald (a child) 11 cts — 41 44

Pby. of Clinton.

Vicksburg ch children — 1 00

Pby. of Louisiana.

New Orleans 2d ch children — 1 51

Pby. of Tombeckbee.

Columbus ch children — 16 85

MISCELLANEOUS.

Children of the Rev. J. T. Marshall Davic, 10 84; N. Y. children of Mr. Benzel, 2 79; Charlton N. Y. Asso Ref ch sab sch. 5; N. Y. miss box of children of Rev. Wm. McLaren, 6; Pittsburg, Pa. Miss Lewis' sab sch class, 5; Texas, Houston ch sab sch, 36 60; Louisville, Ky. children of Chapman Coleman, 1 — 67 23

Total, $2928 94

NOTE.—Number of churches from whose children contributions have been received, May, 1845–6 — 93

Number of churches from whose children contributions have been received, May, 1846–7 — 149

Increase, 56

Of the 93 churches of the former year, the children in 34 are not reported as having contributed anything during the year ending on the 1st of May last; and there are acknowledgments from children in 90 churches additional, of which number 60 are contributors for the first time.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN JULY, 1847.

SYNOD OF ALBANY. *Pby. of Albany.*

Ballston Spa ch — 20 00

Pby. of Columbia.

Lexington ch mo con — 5 00

SYNOD OF BUFFALO. *Pby. of Steuben.*

Groveland ch — 5 00

Pby. of Buffalo City.

Buffalo 1st ch. 79 24; Nunda ch. 4 19; Black Rock ch. 8 53 — 91 96

SYNOD OF NEW-YORK. *Pby. of Long Island.*

South Haven ch — 6 60

Pby. of New-York.

Duane st ch Sab Sch to ed *Henrietta Romeyn Beers* at Lodiana, 25; Hammond st ch mo con. 1 60; 42d st ch mo con, 7 15; Madison Av ch mo con, 4 25; Brooklyn 1st ch mo con, 14 10; Wallabout ch mo con. 4; N Y 1st ch mo con. 44 37; Sab Sch for Omahaw mis. 12 50; to ed *W W Phillips* in China, 6 25 — 119 22

2d Pby. of New-York.

Scotch ch mo con, May 50, June 64, July 50; Canal st ch mo con, 18 24; a friend, 30; a member, 25 — 237 24

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Chester and Mt Olivet chs. 33 34; Chatham ch 'a friend', 1 — 34 34

Pby. of New-Brunswick.

Middletown Point ch, 13 44; Cranberry 1st ch, 30 — 43 44

Pby. of Newton.

Hackettstown ch. 50; Belvidere ch Sab Sch, 1 — 51 00

Pby. of Susquehanna.

Orwell ch, 10; Wyalusing ch, 10 — 20 00

SYNOD OF PHILADELPHIA. *Pby. of Newcastle.*

Rockland ch. Del — 2 50

Pby. of Donegal.

York ch. a few members to con REV STEPHEN BOYER 1 m, 30; Waynesburg ch. amount realised for a gold watch presented by Mrs William Latta, 28 50 — 58 50

Pby. of Baltimore.

Baltimore 2d ch cong. coll, 33 63; Rev Dr Green, in part, 12 50; S McDonald, 50; Isabella Wilson, 10; John Wilson, 5; John E Wilson, 5; Mrs Margaret Brown's children, in part for sup of *Isabella Wilson* in orphan sch. Futtehgurh. 15; J T Kelso 5, James Armour 5, W F Giles 5, Miss Anna Giles 5, Robert Brown 5, Mrs Baker 5, J G Boggs 3, Dr Pratt 2, W F Carey 1, T H Hawkins 1, Miss Chase 1, Miss Ramsey 50 cts., Mr Farrey, (sexton), 1 37, total 171, less discount and sexton's fees 1 50—169 50; Baltimore, Md., 'a cheerful giver,' 10 — 179 50.

Pby. of Carlisle.

Gettysburg ch. 23; Shippensburg ch Sab. Sch. 13 20 — 36 20

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Indiana ch — 16 60

Pby. of Ohio.

Lawrenceville ch infant Sab Sch. 8 81; ladies of Miller's Run ch. 15; Monongahela City ch to con REV JOHN KERR 1 m, 30; Sab Sch. 12 — 65 81

Pby. of Allegheny.

Bull Creek ch lads. benev soc. 3 04; Tarentum ch. 16 65; Brady's Bend ch, 20 — 39 69

Pby. of Beaver.

Neshanock ch. 26; New Castle ch. 26; Concord ch. 2 — 54 00

Pby. of Erie.

Franklin ch ladies sewing soc 5 00

Pby. of Clarion.

Licking ch fem mis soc. 6; Richland ch. 5 31 11 31

SYNOD OF WHEELING. *Pby. of Washington.*

East Buffalo ch. 2 50; Frankfort ch. 7; Mill cr ch of which 13 from Hookstown Sab Sch. 35 44; Three Ridges ch. 27 71 94

Pby. of Steubenville.

Steubenville 2d ch Sab Sch 9 00

Pby. of New Lisbon.

Canfield ch. 37; J H and Mary Holcomb in part to con J H Holcomb 1 m, 10; Middle Sandy ch, 'a lady,' 2 49 00

SYNOD OF OHIO. *Pby. of Richland.*

Pleasant Hill ch 50

SYNOD OF CINCINNATI. *Pby. of Chilicothe.*

Hillsboro' ch ann coll in part, 106 91, James Herron and brothers in full to con. Elizabeth Herron 1 m, 11 50; Rocky Spring ch, 12 05; Chilicothe ch. Mr Sill 3; Bloomingsburg ch ann coll in part, 23 12; Dr. E Crosby in part to con himself 1 m, 5; Union ch, 10; Wilmington ch, 4 13 175 71

Pby. of Miami.

Dayton ch mo con colls. 58 20; ann coll in part, 107 81; Lebanon ch. 2 168 01

Pby. of Cincinnati.

Williamsburg ch. 9; Cincinnati High st ch mo con. May 1 38, July 2 53; Cincinnati 1st ch Sab Sch mis soc quarterly coll. 14 72; Monroe ch. 3 30 63

Pby. of Oxford.

Harrison ch. 5; Providence, 3; Bethel, 7 85 15 85

Pby. of Sidney.

Bellefontaine 2d ch 5 00

SYNOD OF INDIANA. *Pby. of Indianapolis.*

Indianapolis 1st ch. 57 64; lads mis sew circle 120; Sab Sch for sup of Rev H A Brown, Amoy, China, 19 36 197 00

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Washington Co. Ill. Rev Cyrus Riggs, 2; Elkhorn ch. 2 25 4 25

Pby. of Sangamon.

Irish Grove ch. 7 20; North Sangamon ch. 12 45; mo con coll for May, 4 85 24 50

Pby. of Palestine.

Paris ch 35 00

Pby. f Iowa.

Bloomington ch. 3 75; Iowa City 1st ch. 2 25 6 00

SYNOD OF MISSOURI. *Pby. of St. Louis.*

St. Louis Central ch. 'a friend to For. Miss.' 3 00

SYNOD OF KENTUCKY. *Pby. of Ebenezer.*

Pby for sup of Rev C W Forman 40 50

SYNOD OF VIRGINIA. *Pby. of Lexington.*

Lexington ch Maj John Alexander 20, Miss Bolling 5, Miss Ewing, 1; Rocky Spring ch, 10 31 36 31

Pby. of Winchester.

Warrenton ch. Mr Fitzgerald, 20; Fredericksburg ch Kate Corbin's mis box for 1846, 1 15, Fanny Nelson Corbin's do. for 1846, 1 38, Richard Corbin's do. for India mis for 1846, 4; Charlestown ch. 'a few individuals,' 42 16 68 69

Pby. of West Hanover.

Charlottesville ch 14; juv class in Rev Mr. White's seminary, 11 58 25 58

Pby. of East Hanover.

Orange Co. Va. 'a lady,' 5; Petersburg ch. 'a little boy,' 2; Richmond 1st ch mo con. 17 90 24 90

SYNOD OF MEMPHIS. *Pby. of Western District.*

Prosperity ch. 11; Mt Carmel ch lads. sew soc for sup of Rev D Irving 50, col. mem's, 7 30 68 30

SYNOD OF S. CAROLINA. *Pby. of S. Carolina.*

Presbytery 117 00

Pby. of Charleston.

Charleston 2d ch mo con. 30 May 33 83, 4 July 29 50 63 33

SYNOD OF GEORGIA.

White Bluff cong. ch. Ga. 25 00

SYNOD OF ALABAMA. *Pby. of Tuscaloosa.*

Gainesville ch 260 00

SYNOD OF MISSISSIPPI. *Pby. of Louisiana.*

New-Orleans 3d ch mo con colls. 20 15, Sab Sch for sup of ——, 16 45 36 60

LEGACIES.

Hanover, N J, bequest of Calvin Green, dec'd, 74 41; '——,' Tenn. legacy of Wm Bonner, dec'd, 5 79 41

COLLEGES AND SEMINARIES.

Oakland, O. female seminary 11 76

MISCELLANEOUS.

'A friend to the cause,' (in a letter left at Mission House), 15; proceeds of sale of Jewelry, 75 cts.; N Y assoc Ref 3d ch for Siam mis. 10; 'a lady, for Ottoe and Omahaw mis. 574; 'a lady,' for Ottoe and Omahaw mis. 500; Mrs J. F. S. for Ottoe and Omahaw mis. 100; Walter Lowrie for Ottoe and Omahaw mis. 500; 'a friend' for Ottoe and Omahaw mis. for ploughing, 100; 'a friend,' for India mis. 1000; 'a lady,' for China mis. 500; 'a lady,' for China mis. 500; York, Pa. 'a member of the German Ref. ch,' 5; 'Eldad,' 1; '——,' Miss Catharine Hall, 1 3806 75

Total, $6562 43

DONATIONS OF CLOTHING, &C.

Ladies' Fem. Mis. Soc. Mill Creek, O., one box of clothing for Mrs McKinney, Ottoe and Omahaw mission 30 00

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Exccutors the sum of dollars in trust to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XV. SEPTEMBER, 1847. No. 9.

Board of Domestic Missions.

LETTERS FROM MISSIONARIES.

Iowa.

FROM A MISSIONARY IN VAN BUREN COUNTY.

Good encouragement to labour—Struggle between truth and error.

. . . . Owing to the sickness here last fall and winter, our congregations were smaller than usual. Now that the health of the community has been restored, our assemblies on the Sabbath are larger, and our house is often crowded. Our prospects as a church here were never more promising than at present, and we think we can discover evidences of the presence of God's Spirit. In this, I trust, we are not deceived, and we hope for better things, and better seasons, than we have heretofore enjoyed.

There are, however, things around us well calculated to humble us before God. Sabbath breaking, I fear, has rather increased this spring and summer. Universalist preaching is regularly kept up in our community, and its influence is of the most baneful character. Errorists are growing bold. Our congregations are not affected by them, and I trust will not be. In such a state of things we discover the advantage those have who have been so well instructed and indoctrinated. They are much more likely to stand firm, when error comes in like a flood. There is evidently going on a struggle between truth and error, and no pains are spared on the part of those who wish to lead men astray. I trust we have some among us who are wrestling earnestly with God to stay the progress of error and delusion, and to revive his own work. We have had a communion season recently, when *four persons* were added to the church.

We greatly need help; a missionary of good talents, able to cope with infidelity, would do great good on the Desmoines river. This was the scene of Abner Kneeland's labours while in Iowa. And although he has gone to his account, his influence will be felt there for a long time to come.

Missouri.

FROM A MISSIONARY IN JEFFERSON CITY.

My immediate charge is in this city, where I have been labouring since last fall. We have in this city a church numbering seventy-eight members, dwelling in harmony. The state of religion among them, so far as we can judge, is good. They seem to "receive the truth in the love of it," and hold very dear the means of grace, with which God in his kind providence has blessed them. During the past year, they have erected a neat and comfortable house of worship, which is so far finished that we are able to assemble in it for worship. We feel greatly encouraged of late, to see a much fuller attendance at our church, especially on the part of those who make no profession of religion. We have had an addition recently of three members to our little church. Our prayer meeting is much more interesting of late; it is much more fully attended by the people of God, and by others. A deep and melting solemnity often pervades our congregation. We have a Sabbath school, recently established, which promises great good.

"*The harvest is great, but the labourers are few.*"

My labours are not confined to Jefferson City. The destitution of Presbyterian preaching in this State is very great; I am consequently often called to different parts of this large county, and the neighbouring counties. I labour regularly once a month at the county seat of Osage county. This county has heretofore been entirely destitute of Presbyterian preaching, I being the second Presbyterian minister that ever preached in the county. This, however, is now an encouraging field. A great anxiety is manifested to hear the Gospel, and they flock into the village from the distance of *fifteen* and sometimes *twenty* miles around. A deep solemnity seems to pervade our meetings there. During a late meeting, many manifested a great anxiety for their soul's salvation; and from the solemnity and seriousness abroad

in the community, we cannot but hope to see soon a gracious outpouring of the Spirit of God. We have not yet organized a church there, but will as soon as the way is clear.

Upon the whole, in my field of labour, I think the cause of truth is decidedly on the advance. We need only the ministers to go to the calls of this anxious people, from almost every quarter, with God's blessing, to establish Presbyterianism firmly in this great State. If we who are here were to listen to every call made upon us for labour, we could scarcely preach to our regular charges once a month. The harvest is truly great, but the labourers are few.

FROM A MISSIONARY IN COOPER COUNTY.

Interesting communion season—Good encouragement to labour.

Shortly after the date of my last report, we had an interesting communion season, when *ten persons* were admitted to church membership, eight on examination, the remaining two had once been members, but had been living out of the church for some six or eight years. Three young men, and one interesting young lady, received the ordinance of baptism. The whole assembly seemed to be more or less affected. God's dear people were refreshed and encouraged. There are still some three or four more that we expect will shortly make a profession of their faith in Christ, and our prayer is, that this good work may be greatly extended, that the number of converts may be multiplied, that multitudes more may be brought to the knowledge of the truth. Our weekly prayer meeting is well attended, and the members of the church generally seem to be much engaged. Our Sabbath school is prosperous. the attendance is good, and the number is increasing. . . . .

Indiana.

FROM A MISSIONARY IN STEUBEN COUNTY.

Calls for more labourers.

We would gladly receive at least *four* more labourers within the bounds of our Presbytery *immediatety*. One of these to occupy a destitute region in the corner of H . . . county. I recently visited that region by appointment of Presbytery. There are here flourishing small villages, about a mile distant from each other, on Elkhart river. At one of these is a flourishing iron establishment, which is likely to become a centre for trade and business for an extensive district of country. The farming country around is choice land, and many of the farms are already in a forward state of cultivation. Taking one of these villages as a centre, with a radius of six miles, we may draw a circle, within which a judicious minister might now gather a church of twenty-five members, with a reasonable prospect of rapid increase. They are very anxious to obtain a minister, and are willing to pledge themselves to do what they can for his support. It would be a great aid to the cause of Christ, and to the interests of our own beloved church, if the Board could send a man there immediately.

Desire to hear the Gospel.

Last Sabbath evening I visited a destitute people, living in the dense forests of Williams county, Ohio. They had mistaken the time of my appointment, and assembled at 10 o'clock A. M. And yet, when I reached the place at four o'clock P. M., the time I had appointed, they were still waiting my arrival. As the house was not sufficiently large to accommodate the audience, we proceeded to a large barn, where I preached to a most attentive assembly. One lady formerly a Roman Catholic, was so anxious to be there, that when she could accomplish it in no other way, she set out on foot, with a small child at her feet, one about two years of age, lashed upon her back, and a babe in her arms, and thus came a distance of *three miles* through the woods, to the place of meeting. Such was her anxiety to be present, and hear a sermon. How cheering it would be, if we had as strong evidence that the people are benefited by their attendance, as we sometimes have of their desire to attend!

In whatever direction we turn, we hear the cry for *help*. For the sake of famishing multitudes, *send us help*. To young men just entering the ministry, and to the churches, we make our plea. They are the instruments, we need their aid, while in God alone we would trust for efficient help.

In the July number of the Chronicle, we published an account of a revival of religion, from a missionary in Lake county, Indiana. We have since received another letter from the same missionary, containing some additional information in relation to this interesting work. As this is a subject deeply interesting to all who love Christ and his cause, we publish some extracts from this second communication, showing that God is the hearer of prayer.—Ed.

FROM A MISSIONARY IN LAKE COUNTY.

The work of revival has been so marked in these places, Salem and Crown Point, that it has seemed to me worthy of particular notice. Such a season of religious interest has never

before existed here. Early last year, and soon after I came here, my wife and myself, in view of the prevailing iniquity, became deeply impressed with the need of *special prayer* for the inhabitants of the village. An hour was determined on for daily united supplication. This was continued, with occasional interruptions, until the Lord was pleased to pour out his Spirit; nor is that consecrated hour yet forgotten. Previous to the commencement of a protracted meeting, which circumstances seemed to call for, an unusual degree of interest was awakened. The members of our little church, living most of them at a distance, had not, however, been able to speak often one to another in reference to the welfare of Zion; and when our special exercises were commenced, it was with a little handful of believers in the midst of strong prejudices, and bitter opposition. But our confidence was in God, and he was pleased to honour his truth, and to work for his great name's sake. A few Christian females, uniting with two or three male members, (all we had,) poured out their souls from day to day in unceasing prayer. The interest was such, that we found it necessary to continue our public religious exercises, in some form, between three and four weeks. The result has been, as we humbly trust, the conversion to God of somo *eighteen* or *twenty*, *fifteen* of whom have since been received into church fellowship with us.

Although iniquity still too much abounds, "*The Lord hath done great things for us, whereof we are glad.*" Among those for whom we hope, and who have publicly professed their faith in Christ, are three heads of families, with their wives. One of these had been, as he regarded himself, a very good Universalist, and had, at times, resolved to erect a family altar, to let people see that a Universalist could pray as well as other folks. Some how or other, however, he could not get about it; and when brought under conviction, seeing that his way was wrong, he determined he would not "be converted in a protracted meeting." He had been a rum-seller and profane, and frequently did his business on the Sabbath; now he has discontinued the traffic, swears no more, keeps the Sabbath, and prays with his family.

Many other deeply interesting cases, displaying in a peculiar manner the sovereignty, as well as the power of Divine grace, might be mentioned, but I must come to a close.

Although the attention of the people has been taken up, more or less, ever since the commencement of the revival, with the mustering of volunteers for Mexico, and is still to a great extent excited, as in every western county seat, with various local matters, we still hope the Lord is with us, and will honour his own truth in the conversion of many more souls.

FROM A MISSIONARY IN KNOX COUNTY.

Prospects encouraging.

The prospects of our church at West Salem, are now more encouraging than they have been for a long time. God seems to be in our midst, convincing sinners, and, as we hope, converting some to himself, and in building up his people in their most holy faith. On the last Sabbath in July, we had communion in this church, which was attended by a large assembly, who seemed deeply interested. The congregation was so large, that not more than one half could be accommodated in the church; and we were compelled to have preaching at the same hour in the house, and in the grove adjacent. There being no previous preparation of seats in the grove, the minister stood upon the ground, and the people some stood upon the ground, and others seated themselves in clusters around the roots of the forest trees, and listened with marked attention to the proclamation of a free salvation. The season was one of deep interest, and I trust was profitable to many souls. Dear brother, we pray and look for better times, that God will refresh this thirsty hill of Zion. Our prayer meeting is interesting, our children and youth are learning the catechism of our church, and the hearts of our people seem to be much roused. This church, under God, has been built up under the fostering care of our beloved Board, and the field around is an inviting one; it is filled with a young and growing generation. The hope of the church here is in its incipient state. Nearly all our members are young men, and young females. And if God vouchsafes to us his blessing, we may confidently hope to see a glorious harvest gathered at some future day on these "barren hills."

We still need the fostering care of the Board. My labours for the last nine months have been without any certain remuneration, except the small amount I receive from the Board. Since I have laboured here, I have expended a considerable amount of my own little fund, in order to preach the Gospel to this poor but precious people. For the last two weeks I have been riding and visiting my scattered flock, animating, encouraging, warning and entreating them to come up to the help of the Lord, to the help of the Lord against the mighty. Our hope is in God: we have tested his precious promises in days past, and were not disappointed. May our faith not now fail!

FROM A MISSIONARY IN DE KALB COUNTY.

Church organized.

. . . . We have recently organized a church in *Spencerville*, consisting of *eighteen* members, to which two have since been added, making the present number *twenty*. The prospects for the future are encouraging. We had a pleasant season, and all felt it was good to be there. May the Lord of the harvest water this little vine of his own planting. I trust it will yet bring forth much fruit to the honour of his holy name. There is much doing in the cause of Sabbath schools in this county and vicinity. A good work.

Ohio.

FROM A MISSIONARY IN KNOX COUNTY.

Good encouragement to labour.

. . . . During the year, *thirty* have been added to the church of Chesterville, all on examination, except four. At our last sacramental season, *twelve* were admitted, all on examination. It was indeed a solemn and refreshing time. Our prospects are still encouraging. We have our house of worship neatly finished, and our congregation have greatly increased. The attention of the whole community seems to be drawn, and we trust the Lord will continue to work wonders in our midst. There is one man in our village, who last winter petitioned the Legislature to organize an infidel church here, last week came and took a seat, and subscribed to the support of the Gospel. How encouraging, that the hearts of men are in the hands of the Lord. We have now three weekly prayer meetings, all encouraging. And on last Sabbath we started a Sabbath school, which promises to do well.

Our prospects in the county are not quite so animating, still we have enough to urge us forward. Our congregations have greatly increased. A few have been added to the church, and many have been deeply impressed with the importance of religion. We trust in the faithfulness of our covenant God. . . . .

FROM A MISSIONARY IN DELAWARE COUNTY.

Great importance of Domestic Missions, especially for the West.

. . . . . Every year's observation confirms me in the belief, that the Assembly's Board of Domestic Missions is doing a great and blessed work, in the "Great West." Tens of thousands, by its missionaries, are brought to hear the Gospel, who would never otherwise hear or enjoy it. Not only are the numerous feeble churches, located in this vast valley, assisted to enjoy the Gospel, and its ordinances, but there is an advancing aggressive work, which is constantly making progress, and rescuing thousands from the bondage of sin. The work is on all sides advancing. In truth, without the aid of the Board, most of the feeble churches would be deprived, in a great measure, of the Gospel and its ordinances, and would ultimately be disorganized, and become extinct. This is a field as really requiring missionary labour, as India or China; and missionaries must be *sent* and *sustained* in this field, or its population will be left, in a great measure, without the Gospel, to perish in ignorance and sin. Half a century will hardly pass away, before this great valley, and the country beyond it in the "Far West," will contain more than *fifty millions of people*. And, in one hundred years, more than *one hundred millions* will here exist. This immense mass of people will govern the continent of America, and, in all human probability, the civilized world; and it will govern, for weal or for woe, according as it shall be, a religious or infidel people, an enlightened or ignorant population. If enlightened and imbued with the spirit of the Gospel, it will overturn the dominion of the Man of Sin, will banish Paganism, and break the fetters of a world. But if unenlightened by the Gospel, and bereft of its life-giving influences and moral restraints, it will sink into deep degradation, and a long and terrible night of infidelity and superstition, and despotism, may be expected to follow.—How important is it, then, that the Gospel be planted, and sustained, in this great valley!—and how important that it be done *without delay!* We must *hasten*, for the enemy is here, and is already in advance of us. And the great annual increase of population is rapidly filling up the vast army he is mustering for the approaching conflict of pure Christianity with Infidelity, and Atheism, and Papal Idolatry. The danger is not half known nor believed; and it will be well if the Church is fully apprized of her responsibility, and begins in earnest the great work she is called to do, before it is too late.

Michigan.

FROM A MISSIONARY IN SHIAWASSEE COUNTY.

The Commission of no small importance to the Missionary and his family.

By the last mail I received my commission from the Board for the present year. It wa

truly welcome. It would almost seem that our existence as a Church here, depends, under God, upon the aid we receive from the Board. Most of us could not be sustained in our present fields of labour, if that aid were withdrawn. We have had many and sore trials to encounter, and the constant tax upon the time and energies of a missionary in a new country are such, that the drafts upon his *purse*, *apparel*, and *constitution*, are rather impoverishing. You may well suppose, therefore, that the arrival of "*the commission*" is an event of no little importance to the missionary and his family. We feel greatly the need of the sympathy of our more favoured brethren. But we would not rely too much on this. We need, more than all things else, God's spirit, in answer to their prayers in our behalf. We need more deep-toned piety, more self-denial, more entire consecration to our Master's service.

Scenes in a Missionary's life.

Each Sabbath, I walk from *seven* to *nine* miles, preach twice, and attend a Sabbath school, or teachers' meeting. I have no horse. Having written thus far, I was called away to attend the funeral of a young person, of about eighteen years of age; a wicked young man, uttering profane oaths a short time before his death; and his father, standing by, in similar language expressed his gratification at hearing him, as indicating some ground of hope for his child's recovery. But he died! and instead of any signs of relenting, as if to express the hopelessness of despair, and the rage of the infidel, he declared his wish, that God would complete the work he had commenced in his family, by taking all the rest. Others of his children are sick, but it is hoped God may not take him at his word. This was on Saturday, July 10.

On the next day, Sabbath, I attended the funeral of an infant child, the only child of respectable parents, the father once a professor, the mother not. There is some hope that their affliction may be blessed to their spiritual benefit. On Tuesday, 13th, I attended two funeral services in the afternoon; the first was a rum-selling professor, who through carelessness was shot, on Monday, the 5th instant, at an *independence dinner*—a strange method for Christians to express their gratitude to God for the birth of a nation of freemen, and the perpetuation of our civil and religious liberty, by burning gunpowder! The other was an infant child, eight or nine months old, an only child; the parents were strangers, on their journey to the West. These are specimens of the scenes we are called to witness, and which indicate the wants and moral condition of the community. But there are brighter scenes. The entire community is not without the influence of Bible truth. Many are under its sanctifying power. The salt has not lost its savour; the leaven is at work, and we trust that the whole will ultimately be leavened. We feel encouraged still in the midst of our trials and disappointments. In the midst of all the exhibitions of depravity, in its sad fruits, we find but little difficulty in approaching men's consciences, and enlisting their judgments on the side of truth and duty.

Want of Ministers.

Two ministers have left our bounds the present season; another I have been informed is about leaving, and a fourth, it is said, will not remain where he is. This will make our number very small. What shall be done? This also will leave two of our best churches vacant, and we shall not have a minister who does not need aid from the Board. Rather a gloomy prospect! But the Lord reigns.

Arkansas.

FROM A MISSIONARY.

State of things in Arkansas. What is wanted.

. . . . This country, as to soil and climate and other natural advantages, I consider good, and must eventually be well settled. What we want now to make it a very desirable country to live in, is a pious, enlightened, and enterprising population. Arkansas, (no doubt to a certain extent deservedly,) has a bad character as to morals, but certainly not more so than most other newly populated places. She needs to be brought under the influence of the Gospel. We are assured nothing will elevate a country, or a community, to true dignity and happiness, but divine truth, sanctified to that end. It is to the people of God, who are the friends of our race, that we look for aid in this matter. The field is wide, and not unpromising, and our force, as yet, is small and feeble, but we hope to be reinforced to the accomplishment of this great work. All true Christians must desire that others should be saved. And when we look around, and see the moral desolation, the hundreds who are grown to the full stature of men in wickedness, and the multitude of youth and children ready to follow in their steps, and the few who are to direct them to the Lamb of God, to the fountain of life, with deep anxiety we stretch forth our hands to our brethren for help. O! we need, greatly need, both intellectual and religious instruction!

Mission Rooms, Philadelphia, September, 1847.

GREAT IMPORTANCE OF DOMESTIC MISSIONS.

Resolutions of the last General Assembly.

Resolved, That in the judgment of this Assembly, the enterprise of Domestic Missions has never stood sufficiently high in the estimation and affections of the American churches. In relation to the wide extent of our territory, the rapid increase of our population, the efforts that are made to scatter the seeds of error in our new settlements, and the influence which our country is to exert upon the character and destiny of the world, it is the great enterprise which should enlist the sympathies, and secure the active co-operation of the Patriot, the Philanthropist, and the Christian.

We have already published in full, the action of the last General Assembly in relation to Domestic Missions. We republish here the above Resolution, with a view to call special attention to it. The Assembly say, "*It is their deliberate judgment, that the enterprise of Domestic Missions has never stood sufficiently high in the estimation and affections of the American churches.*" We rejoice that the Assembly have spoken thus plainly on this all-important subject. That they are not mistaken in the judgment they have here uttered, we think must be evident to every person, who will take the pains to look at the contributions of the churches for this great and good object. It will be found on examination, that a very large proportion of our churches, probably one-half of all our churches, are actually doing nothing for this object. Doing nothing, *actually nothing*, for the spread of the Gospel through our land. While, of the churches that do contribute, the contributions of very many bear no just proportion to their own strength, and to the great importance of the object. We confess, however, in regard to the churches generally, we are unwilling to believe that this results from a want of affection for this cause; we think we have evidence that this cause is very dear to American Christians, and occupies as high a place in their affections as any cause in which the Church is engaged. We suppose the *small* contributions for this object in many of our churches, and its *entire neglect* in others, result from other causes than want of affection. That the churches have not *estimated* this object, in any measure according to its *magnitude* and *real importance*, we fully believe; and their *low estimate* is doubtless owing, in a measure, to their want of information as to its true *magnitude* and *importance;* while the neglect of our pastors and sessions to take proper measures for informing the people, and securing their co-operation, is unquestionably the principal reason why more is not done. Still, whatever may be the reason, the humiliating fact must be admitted, that the churches have never yet fully estimated, either the *magnitude*, or the *importance* of Domestic Missions. And our object in these remarks is to awaken attention to this matter.

The General Assembly express it as their deliberate, unanimous opinion, that "*the enterprise of Domestic Missions, is the great enterprise, which should enlist the sympathies, and secure the active co-operation of the Patriot, the Philanthropist, and the Christian.*" We ask special attention to this judgment of the Assembly. It is a true and sober judgment, and is amply sustained by the reasons they assign. We will very briefly notice these reasons.

1st Reason. "*The wide extent of our territory.*" What an immense field is to be supplied! Any person who will look at the map of this country, must feel, that the work of supplying it with Gospel privileges is a *very great work*, and requires *large resources*. And this territory already so large, is still enlarging. The addition made to our territory within the last year, is of itself more than sufficient to absorb all the means hitherto employed in this work. How important then, that this cause have the support of *all the churches*, and the *full strength of each*.

2d Reason. "*The rapid increase of*

our population." Not only the natural increase within ourselves, but the thousands, and hundreds of thousands, annually flocking to this country from all portions of the civilized world. This increase of population has no parallel. "Has any nation on the earth ever equalled it?" In the history of our country, and especially in the West, the great missionary field, "prophecy seems to have received a literal fulfilment, and we are called to wonder at 'a nation born in a day.' The wilderness of yesterday becomes the smiling village of to-day, the same village, as by the hand of magic, becomes the splendid city of to-morrow." These millions are to be supplied with the Gospel. Under God, our only hope for them, is in the preaching of the Gospel. What a great work! Surely it needs, and should command, the strength of *the whole Church.*

3d Reason. "*The efforts that are made to scatter the seeds of error in our new settlements.*" This is a very serious and a deeply interesting view of the subject. Our churches generally have no conception, of the efforts that are made, to spread through our new settlements, the most dangerous and destructive errors. And the success of these efforts are truly appalling to every friend of truth and order. Infidelity, deep and strong, fanaticism in its worst forms, and superstition with all its blighting influences, prevail extensively in all our new settlements, and especially in the West. Where these prevail, neither religion nor civil government is safe. And what is the remedy for these evils? The Gospel, in its purity, we believe is the only effectual remedy. Well assured we are, our only safety under God, is in a preached Gospel. Increase the number of holy men of God; men baptized by the Holy Spirit, who, as the ministers of Christ, shall go into the West, and South, and into all the destitute portions of our land, preaching the Gospel, planting churches, forming Sabbath Schools, and establishing Christian institutions. Do this, and our country is safe. And well assured we are, with the rapid increase of our population from abroad, this is our only safety. How *great*, how *important* the work of *Domestic Missions!*

4th Reason. "*The influence which our country is to exert upon the character and destiny of the world.*" This is an important consideration, which should have great weight with Christians. The Gospel is to be preached to all nations. "Christianity, like the sun in the firmament, is for the human race." And wherever there dwells a nation, a people, or a community, to whom the Gospel has never been proclaimed, it is our solemn duty to send it. The world is to be converted to God. And this is to be accomplished through the instrumentality of God's people. In this blessed work of the conversion of the world, our own country is unquestionably destined to act an important part. And to prepare this country to act well its part in this great work, is a plain and important duty. In this work of preparation, *Domestic Missions* must act a prominent part. The churches at home must be strengthened; a Gospel influence must be diffused, and all portions of our land be brought under this influence, if we would be prepared to act fully our part in bringing a revolted world back to God. We owe it to the heathen then, to prosecute with tenfold energy the *work of Domestic Missions.*

Such are the reasons assigned by the General Assembly, why, in their judgment, "the enterprise of Domestic Missions, is the great enterprise, which should enlist the sympathies, and secure the active co-operation of the Patriot, the Philanthropist, and the Christian." Other reasons, equally strong and tender, might be added. But at present we limit ourselves to the reasons specified in the Assembly's act. Surely brethren, they are sufficient to establish the position which the Assembly takes. They are strong and weighty, and make a direct appeal to every American, and especially to every Christian heart. Let them have their

due weight. Wipe off the humiliating reproach, "That the enterprise of Domestic, or Home Missions, has never stood sufficiently high in the estimation and affections of the American Church," and from this hour, by your active zeal for this cause, give evidence that you really believe "*It is the great enterprise, which should enlist the sympathies, and secure the active co-operation of the Patriot, the Philanthropist, and the Christian.*

TO THE PRESBYTERIES AND SYNODS.

Action of the last General Assembly.

"This Assembly reiterates the testimonies of former Assemblies, to the vast importance of this object, (Domestic Missions) and calls upon the Synods and Presbyteries to take such measures, as to them may seem best calculated to secure the largest possible contributions to the funds of the Board, which has this interest in charge."

The semi-annual meetings of the Presbyteries, and the annual meetings of the Synods are now near. In anticipation of these meetings, we republish this resolution of the Assembly, and beg leave to call the attention of these bodies to it. The present state of our missionary operations is one of deep and general interest. The Lord has signally prospered this cause, and has opened before the Church, a wide door for usefulness in this department of her work. The increasing wants of our country call for increased efforts to supply them. Very large demands, for both men and means to sustain them, are now made on the Board, and still larger demands must and will be made. To meet them, will necessarily require large resources. It is only by a prompt liberality on the part of our churches, that the cause can be sustained and carried forward with energy. We beg our Synods, and especially the Presbyteries, to look at this subject, with that deep interest which its magnitude and importance demand, and in accordance with the expressed wish of our General Assembly. "*To take such measures, as to them may seem best calculated to secure the largest possible contributions to the funds of the Board.*"

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN JULY, 1847.

SYNOD OF BUFFALO. *Pby. of Buffalo City.*

Buffalo 1st ch 56 05

SYNOD OF ALBANY. *Pby. of Columbia.*

Lexington ch N Y fem benev soc 10 00

SYNOD OF NEW-YORK. *Pby. of North River.*

Rondout Presb. ch., N. Y., to con. Walter B. Crane and Stephen Osterhoudt h. m's. 100 00

Pby. of Bedford.

Poundridge ch N Y, 23; Mrs Betsey Hunt, annual subscription, 10; Presb ch at Croton Falls N Y mo con per Rev J Nimero, 10 43 00

Pby. of Long Island.

Astoria, L I, a friend, 2; Newton ch L I, 30 32 00

Pby. of New-York.

Presb cong of Thompsonville, Coun. 17; Yorkville ch N Y, 3 18; Wallabout ch N Y, 3 10 23 28

2d Pby. of New-York.

Delhi ch N Y 3 00

SYNOD OF NEW-JERSEY. *Pby. of New Brunswick.*

Phila soc of Nassau Hall, Princeton, N J, 7 13; Kingston ch. N J, 45; Presb cong of Allentown, N J, 30; Hanover, N. J. Mrs Young and daughter, 2 84 13

Pby. of Susquehanna.

Orwell ch Pa 10 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Newton Presb ch ann coll, 23 50; Mrs and Miss Tate of Tenth ch Phil. 10 33 50

Pby. of New Castle.

Rockland ch. Del 48 03

Pby. of Donegal.

Ladies of Churchville ch Md. to con. the Rev. William Finney an h m 50 00

Pby. of Baltimore.

"A cheerful giver," Baltimore, Md 15 00

Pby. of Carlisle.

St Thomas ch Pa, 13 25; Rocky Spring ch Pa 6 75; Shippensburg ch Pa. 53; do. Mrs. Sarah Harper's don, 50 123 00

Pby. of Huntingdon.

Spring cr ch Pa. 50 92; Sinking cr ch Pa, 22 14; Shavers cr ch Pa. 61; Bellefonte ch Pa. 45 179 06

SYNOD OF N. INDIANA. *Pby. of Logansport.*

Monticello ch Ind. 5; Indian cr ch Ind. 13 18 00

Pby. of Lake.

Valparaiso ch Ind. 5 ; do. for the sup of missions among the coloured population of the South, 6 — 11 00

SYNOD OF ILLINOIS. *Pby. of Sangamon.*

Irish Grove ch Ill. 2 65 ; North Sangamon ch Ill. 5 50 — 8 15

SYNOD OF VIRGINIA. *Pby. of Winchester.*

Fredericksburg, Va. contents of Spottswood Welford Corbin's mis box for 1846 — 4 00

Pby. of West Hanover.

Draft on Farmer's Bank of Va — 50 00

Pby. of East Hanover.

Draft on the Treasurer — 125 00

MISCELLANEOUS.

A friend. 1 ; legacy of Samuel Beatty dec per Samuel Webster, executor, 100, (less state tax, 2 50); White Bluff Congregational ch. Georgia, 25 — 123 50

Total, 1149 70

WM. D. SNYDER, Treasurer.

CLOTHING, &c.

From ladies of Allentownship ch Pa. two shirts, valued at — 3 00

From ladies of Jamaica ch. L I, two boxes of clothing valued at $20 each — 40 00

From ladies of Stillwater cong. N Y, a box of clothing valued at — 70 00

Ladis of Newton Presb ch. Sussex Co. N J. a box of clothing valued at $47 35, also the sum of $4 in cash — 51 35

Total, 164 35

RECEIVED FOR THE CHURCH EXTENSION FUND, DURING JULY, 1847.

Millville ch. N J, "a friend," — 1 00

Shippensburg, Pa. Mr Wm Rogers — 5 00

"A cheerful giver," Baltimore, Md — 5 00

A friend in 10th ch Phila per Paul T Jones, Esq. — 30 00

Westfield ch. N. J. — 17 06

Total, 58 06

WM. D. SNYDER, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN JULY, 1847.

SYNOD OF PITTSBURGH. *Pby. of Erie.*

Mt. Pleasant	Ch. per	General Agent,	12 32	
Amity	"	"	11 00	
Franklin	"	"	19 01	
Mill Creek	"	"	14 16	
Sandy Lake	"	"	8 02	
Plainfield	"	"	10 11	
Georgetown	"	"	18 71	
Meadville	"	addl. "	10 00	
Brighton	"	"	5 00	
Conneaughtville	"	"	5 75	
Fairview	"	"	13 69	
Gerard	"	"	10 00	
Sturgeonville	"	"	7 34	
Gravel Run	"	"	5 12	
Cool Spring	"	"	7 01	
Greenville	"	"	28 88	
Salem	"	"	12 09	—198 21

Pby. of Beaver.

New Castle — 1 50

SYNOD OF WHEELING. *Pby. of Washington.*

East Buffalo Ch. per Rev Wm. Annan, — 2 50

U. Buffalo ch. family Wm. M'Clintock, — 10 00—12 50

Pby. of New Lisbon.

Brookfield	Ch. per	General Agent,	5 00	
Hubbard	"	"	2 75	
Poland	"	"	12 00	
Deerfield	"	"	26 50	
Newton	" of which 6 75 from Jas. Russell,		13 75	
Hanover	"	per General Agent,	1 90	
Bethel	"	"	2 12	—64 02

Pby. of Steubenville.

Nottingham ch — 5 88

Pby. of St. Clairsville.

Bealsville ch.	per Rev. Wm. Annan	10 00	
Wheeling Valley ch.	addl. per gen. ag't,	13 77	
Martinsville ch.	"	11 47	
St. Clairsville ch.	"	40 00	—75 24

MISCELLANEOUS.

Legacy of Robert McCready, dec'd, less state tax, — 95 00

$452 35

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of , or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and the successors forever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

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